THE MASONIC DRAMA THE OCCULT POWER AGAINST FRANCE

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PAR Copin-Albancelli

THE MASONIC DRAMA
THE OCCULT POWER
Against France

BY
Copin-Albancelli

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THE MASONIC DRAMA
OCCULT POWER AGAINST FRANCE

What is Freemasonry? Why does this association present the strange phenomenon of two organizations—one that it displays, and another that it conceals? What has it accomplished in our country over the course of nearly two centuries? What is it doing there currently? By what methods does it succeed in carrying out the acts of destruction it undertakes? By whom could such an extraordinary instrument possibly have been devised? To what end?
Such are the questions that a comprehensive study of Freemasonry must raise—questions that

must be elucidated if France is to save itself. I have been grappling with them for twenty-four years. However, my definitive work—that of these most recent years—was carried out in collaboration with

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The French Anti-Masonic League: for it—and also through it. Therefore,
To my two collaborators—The French Anti-Masonic League and its women's branch, the Jeanne d'Arc League—within which have gathered so many chosen souls, so purely devoted:
I dedicate this present work.
COPIN-ALBANCELLI

PRELIMINARIES
chapter I.
The Successive Stages of the Masonic Question: WHAT THIS QUESTION IS.
On October 20, 1907, *Le Nouvelliste de Bordeaux* published a document that we are entitled to regard as authentic—just as were so many others divulged by the same newspaper during its admirable campaign against Freemasonry. This document, although it serves merely to demonstrate once again a well-known Masonic mindset, rightfully takes its place at the beginning of a study concerning the true secrets of Freemasonry.
It is a circular addressed by the Grand Orient of France to the Worshipful Masters of the Lodges within its Obedience. The circular read as follows: "The distinctive quality of every good F.\ M.\ is, assuredly, discretion—a quality that stems from the strict observance of discipline...
"By *discretion*, I mean the reserve and prudence we must exercise in our dealings with *profanes* [non-Masons] whenever the subject turns to our labors, our projects, or our hopes."

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"You know full well, my brothers, that our eternal enemy is constantly lying in wait, observing and watching us; seeking to grasp the meaning of our symbols only to mock them; to learn our intentions only to interpret them to suit his own ends; to discover our good deeds only to disparage them; in a word, to hinder our forward march—because he knows that once we have fought our final battle, he will be reduced to nothingness—that is to say, to 'that indefinable something which no longer has a name in any language.'
"Let us take as our models and guides the Ancients, who observed—with regard to the rites, principles, and teachings of their Mysteries (the Mysteries of Eleusis, for example)—a discretion so sacred and absolute that, even today, despite all the research undertaken by scholars, we cannot say with any certainty exactly what they entailed.
"Why, then, did the Ancients guard the secrets of their mysteries with such jealous care? Why were their precepts not committed to writing? Why was the death penalty reserved for traitors, the indiscreet, and renegades?
"Because they knew, my Brothers, that the greatest and most benevolent works are forged in silence; that great and noble ideas spread far more purely when disseminated solely by the initiates themselves; because they knew that anything mysterious or obscure holds far greater prestige in the eyes of the uninitiated masses, and that an institution which knows the world—yet remains unknown to it—wields an irresistible power; for no external element can..."

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...nor does it alter or distort it; no obstacle halts it. In the long run, it accomplishes its work with a wise slowness, yet with the unerring certainty of the drop of water that hollows out granite.
"Let us, therefore, be discreet—in the ancient manner—my Brethren, and we shall have truly earned the gratitude of Universal Freemasonry. "Its labors, its projects, its hopes—these, then, are the things Freemasonry wishes to remain unknown. The obscurity to which it

aspires is that which shrouds those ancient mysteries, the violation of which was punishable by death.
Such are the admissions it allows itself to make when speaking solely to its own initiates. Yet, when addressing the uninitiated—the 'profane'—it asserts that it is *not* hiding! Therefore, Freemasonry lies.
In this document, it attempts to foster the belief that its work is 'great and benevolent,' and that the ideals to which it is dedicated are 'noble and pure.' But the facts give it the lie; for among the prominent members of the Masonic fraternity are men such as: Wilson; Mayer—the fraudulent former editor of *La Lanterne*; Geyer—the tax collector who embezzled public funds; and Thomas—the church robber. There are countless others, numbered among the 'Panamists' (Panama Canal fraudsters), the 'Sudistes' (Southern Railway swindlers), the 'Humbertists' (Humbert family swindlers), fraudsters of every stripe, and bribe-takers of every rank. It is truly extraordinary that a doctrine supposedly 'noble and pure' should yield such fruits—and in such abundance!

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Besides, what need is there to hide oneself so thoroughly, to invoke ancient murders, or to resort to assassination—as Freemasonry does (and of this I have some personal knowledge)—when one claims merely to preach "beneficent truths"? Camille Desmoulins could not comprehend this; indeed, he once remarked: "Only pickpockets fear the streetlamps."
Furthermore, everyone knows that Freemasonry presents itself, above all else, as a fraternal association. Yet, in the document we have just cited, it speaks to us of an enemy—an enemy it proposes to reduce to "that indefinable state for which no name exists in any language." Is this not a peculiar brand of fraternity?
The stench of falsehood and hypocrisy exuded by this document is characteristic of everything that emanates from Freemasonry. It is the signature scent of "the Widow."
Readers who persevere to the end of this volume will find ample proof that the work of Freemasonry is neither great, nor noble, nor generous, nor beneficent. That work is, quite simply, the destruction of Christianity—and, above all, of Catholicism and of France. It is the annihilation of an entire world, to be replaced by that which we shall presently describe.
This seems monstrous—so monstrous, in fact, that one is tempted to deem it impossible. To grasp how such a thing could be true, one must first recognize that Freemasonry...

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does not enjoy its free will, because its members are rendered unconscious by the work of intellectual and moral deformation to which they are subjected; that it is merely a tool forged by a Power that is not French, but anti-French; that is not Christian, but anti-Christian; and that, in working to destroy our homeland, is only serving both its own particular religion and patriotism. The motives that drive this Power are therefore not as vile as they seem to us, its victims. But the same cannot be said of its methods; for it is this Power that invented the formula: the end justifies the means; and the methods it uses are lies, hypocrisy, deceit, and treason.
This is what the reader will find demonstrated here. We say demonstrated; For this study is neither a narrative nor a mere collection of documents—that is to say, of assertions more or less suspect simply because they emanate from the prodigiously mendacious Power that created Freemasonry. It is pursued with the positive and rigorous method required for the study of an algebraic problem. Those who will follow us will see that the Freemasons, who are led to believe they are "initiated," are, on the contrary, the first to be deceived by this mysterious Power that calls itself "the Widow," and that declares them its children. They know of this stepmother's plans only what they know of those of a general in

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Chief, the mules that pull the artillery of his army. This explains their senseless collaboration in the work of national destruction.

DIFFICULTIES ENCOUNTERED IN DRIVING THE LAYMEN
In the Study of the Masonic Question.
It is because the question presents itself as we have just described that it is so difficult to convince the laymen of the necessity of its study.

And yet, Freemasonry is found everywhere in the world; and it has been established among nations for two hundred years. This should be enough to pique our curiosity. What should provoke it even more is that this association takes on diverse forms, according to places, times, and circumstances.

Nevertheless, the public has not yet asked it for explanations anywhere. Or rather, he accepted everywhere what she said about herself, even when the things she said were nothing short of utter nonsense.

Some murmured mysteriously that she was a secret society and that, consequently, it was only natural that no one knew what she was involved in. But what is a secret society? No one has the slightest idea. Why is a society secret? No one even asks. It has been said that Freemasonry takes many precautions to ensure that the pu-

...the public remains ignorant of what it occupies itself with inside its temples. What fear, then, torments it? It calls its adherents "initiates." Initiates into what? It demands from them "the oath of silence." Silence regarding what? It compels them to swear "that they would sooner have their throats cut and be buried beneath the sands of the sea, so that the ebb and flow might sweep them away into eternal oblivion," rather than betray its secrets. What secrets? These are all matters of which we remain ignorant. And yet, no suspicions are aroused. We find it entirely natural that Freemasonry conceals its activities from us. We do not even tolerate the idea that some among us might seek to understand them. And if, by chance, someone—rightly astonished by such manifold peculiarities—endeavors to penetrate the mystery, he is immediately met with a universal outcry. "Beware of that man!" voices cry out from every side. "He seeks to discover the true nature of Freemasonry! He is a deluded fanatic!" It would seem that, apparently, the only people who are *not* considered deluded fanatics are those who consent to know absolutely nothing...
THE POPES' FUTILE WARNINGS.
Almost alone among all observers, the Popes consistently demonstrated true foresight by identifying Freemasonry as an enterprise of hatred and an instrument of destruction. Unfortunately, they never provided any specific details regarding the human powers—on whose behalf...

...under which this association operates. And yet, such conditions do exist. They portrayed it as being—purely and simply—a society of a satanic spirit. This, however, was not sufficient to ensure that, in an era such as ours, a serious and methodical struggle would be undertaken against it. Indeed, while such a conception of the issue might well be accepted by some, it was bound to be rejected by others. This explains why, until very recent years, devout and practicing Catholics were virtually the only ones to take a stand against Freemasonry.
There even came a moment when the most ardent among them appeared to forget the warnings issued by their Pontiffs and turned away from the Masonic question altogether. This occurred in the aftermath of the Léo Taxil affair.
At the time this affair was orchestrated, the sect's secret leaders felt they were in a position to propel Freemasonry into power; they had resolved to seize control of the French government through its agency. They deemed it expedient, first and foremost, to shroud

themselves in a veil of obscurity—woven from lies—that would enable them to execute their takeover in complete security. It was with this objective in mind that they devised the massive hoax with which we are all familiar. The Catholics fell for it. They listened to the preposterous tall tales that Taxil spun for them—tales utterly devoid of any logical foundation. Very few—even among the more enlightened anti-Masons of today—managed to avoid falling into the trap. The clergy, in particular, were the ones most thoroughly hoodwinked.

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It took the cynical declarations of Taxil himself to tear them away from their illusions. When the evidence finally became overwhelming, Catholic anti-Masonry lost its footing. It felt as though it were drowning beneath the ridicule with which it had just allowed itself to be covered. There followed a few years during which almost no one dared to concern themselves with the Masonic question any longer.
This was precisely what the mysterious leaders of the sect desired.
THE AUTHORS WHO FOUNDED
ANTI-MASONIC SCHOLARSHIP.
It was necessary to rely on other data to draw attention to Masonic misdeeds.
Such data was not lacking; for works
of great value regarding Freemasonry had been published—and had been for a long time.
Unfortunately,
studying them required serious effort. And that is why the Catholic public had committed
the error of
disdaining them. It had found it more convenient—since the Masonic phenomenon had been laid at the Devil's doorstep—to pray
to God to vanquish His enemy. It forgot the words of
Joan of Arc: "The men-at-arms shall do the fighting,
and God shall grant the victory." It is for this sin
of sloth that it is paying the price today.
Among the authors who had particularly distinguished themselves through their work on the Masonic question, one must cite first and foremost Abbé Barruel, who published, in 1797, a five-volume work

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...entitled: *Memoirs Illustrating the History of Jacobinism*. In this work,
Barruel—drawing upon abundant documentary evidence—denounced Freemasonry as the orchestrator of the Terror. Following in his footsteps, a man who was not swayed by what has come to be known as "Catholic prejudice"—the Saxon Protestant Eckert—undertook the same demonstration between 1840 and 1850; he substantiated it with new evidence and extended its scope to include the Revolution of 1830. He expended his entire fortune and wore himself out physically during his ten-year struggle against Freemasonry.
Thirty years later, Deschamps and Claudio Janet revived and expanded upon the thesis put forward by Abbé Barruel and the Protestant Eckert. In their work, *Secret Societies and Society*—which represents more than a quarter-century of documentary research—they portrayed Freemasonry as the inspiration and organizing force behind the Terror, the Revolution of 1830, and that of 1848. They attributed to it the creation of Italian unification, that of German unification, the Revolution of September 4th, and the Commune.
Yet all of this seemed so utterly at odds with the air of good-naturedness—or even simple-mindedness—that the Masonic Society projected at the very moment these studies were being published, that not only the general public but even the most enlightened segment of that public disdained to even look at what was being demonstrated to them, despite the supporting documentation. Something simpler was required—something that, at the same time, would be corroborated by unfolding events.

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A NEW PRESENTATION OF THE ISSUE.

These two circumstances fortunately coincided—and this occurred at the very moment when Léo Taxil was attempting to lead Catholics astray, and succeeding all too well.
In 1892, the Masonic question suddenly took on an aspect entirely different from the one under which it had previously appeared. It was presented in the form of a simple problem in political arithmetic, in a small book published at the time titled: *Freemasonry and the Religious Question*.
The author of this book began by drawing attention to the small number of French Freemasons—fewer than twenty-five thousand at that time. He provided evidence to substantiate this figure. He then demonstrated the enormous amount of political power that this tiny minority had managed to seize.
"There are in France," he wrote, "approximately nine and a half million voters; and out of these nine and a half million, there are five hundred and seventy-six deputies—which amounts to one deputy for every sixteen thousand five hundred voters, roughly speaking.
"Based on this ratio, any given group of twenty-four thousand voters is not even entitled to one and a half deputies.
"The four Masonic federations headquartered in France, whose combined membership does not exceed twenty-five thousand initiates, should therefore be represented by no more than one and a half deputies; and, consequently, there ought to be in the Chamber only one deputy—plus half a deputy—who is a Freemason."

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"Such would be the legitimate proportion; and, were this proportion to exist, it is certain that Freemasonry would be utterly incapable of threatening the country's liberty.
"Unfortunately, it does not exist; and, instead of the one and a half Freemasons who *should* be sitting in the Chamber, do you know how many there actually are? More than one hundred and fifty! (1) A republican newspaper, *Le XIX^ Siècle*, published their names a few months ago. Admittedly, it arrived at a total of only one hundred and twenty-seven; but it omitted a great number of individuals who were notoriously known to belong to Freemasonry.
"Under these conditions—while nine and a half million ordinary voters are represented in the Chamber by four hundred and twenty-six deputies—twenty-four thousand Freemasons are represented by one hundred and fifty deputies.
"If we divide nine and a half million by five hundred and seventy-six, the quotient we obtain yields ONE DEPUTY for every TWENTY-TWO THOUSAND ordinary citizens.
"If, on the other hand, we divide twenty-four thousand by one hundred and fifty—and set this against the aforementioned proportion of one deputy per twenty-two thousand citizens—we discover this other proportion, truly incredible: ONE DEPUTY for every ONE HUNDRED AND SIXTY Freemasons.
"Freemasons are, therefore, one hundred and thirty-seven times...

(1) Let the reader not forget that the book cited here dates from 1892. The number of Freemason deputies is far greater today."

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...more favored than other French citizens; and these twenty-four thousand privileged individuals accumulate within their small group the same electoral power possessed by a mass of three million three hundred thousand voters.
(Viewed from another angle, we are struck by the following observation: "Twenty-four thousand Freemasons, distributed across the five hundred and seventy-six electoral districts, yield barely forty-two Masons for each district. Yet, in one hundred and fifty of these districts, the deputy—rather than being chosen from among the sixteen thousand four hundred and fifty-eight voters who are not Freemasons—is chosen from among the forty-two who are.

"Such is the colossal disproportion that exists between Freemasons and non-Freemasons. "The former hold nearly one-third of the national representation. Proportionally, they are even more numerous in the Senate than in the Chamber of Deputies. As for the Council of Ministers, they have all but completely absorbed it.") And the author of *Freemasonry and the Religious Question*—after demonstrating how the efforts of these Freemason senators and deputies were coordinated by a guiding authority unknown to the public—concluded by stating that, in effect, French Freemasonry was gradually transforming itself into a sort of "Joint-Stock Company of French Candidates for Office."
It is well known to what extent events have vindicated this author, whose thesis—first put forward in 1892—has since been corroborated by every Masonic document brought to light in the intervening years.

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Thus reduced to an arithmetic proportion—the data for which were, moreover, verified by existing facts—would the Masonic question finally command the attention of the French people? To recognize its gravity, it was no longer necessary to undertake a lengthy study, nor to read voluminous works whose copies were becoming increasingly rare. It sufficed to count on one’s fingers while looking around oneself. Nor was it any longer necessary to be a believer. Even those for whom religion was a matter of indifference became convinced that religion was not the only thing under threat. Freemasonry was in the process of absorbing the Government of France. This was a fact well worth noting. And it was established with such precision that anyone capable of performing a simple rule-of-three calculation could verify the proof for themselves. Furthermore, the author of *La Franc-Maçonnerie et la Question religieuse* cited, in his brief study, the specific article of the Masonic statutes in which the association had once solemnly affirmed that it did not concern itself with politics. By doing so, he proved that it was lying to the nation.
Finally, through certain comparisons drawn from known facts—and by means of several documents extracted from Masonic archives—the same author demonstrated that, although it likewise asserted in its Statutes that it respected all religious convictions, Freemasonry was, in reality, the true instigator of the religious war that was by then being waged in France with ever-increasing violence.

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The political power of this association, which the general public had so long stubbornly maintained was purely philosophical and harmless, its methods of deception, and its plan to destroy the national religious tradition—this was almost the entire French Masonic question, thus condensed into a few pages; and
it was presented in such a way that it was bound to interest not only Catholics, but also all true republicans: the latter because they were provided with proof of the attack committed against national sovereignty; the former because it was clearly shown to them by whom the freedom of their conscience was threatened.

This was the thesis of common sense, thus erected in opposition to Taxil's mystification. A massive publicity campaign for such a straightforward exposition would have been enough to spare France many of the divisions that have since occurred.

But, however clear my demonstration was—for I was the author of the little book I am referring to—it went unnoticed by the general public, because I was then completely unknown and because I lacked sufficient means of action. The Catholics of that time did not listen to me. They preferred to follow Taxil, who led them to where we know. However, the thesis had gained traction with a certain number of thoughtful minds; and a favorable circumstance might suffice to finally trigger a serious anti-Masonic movement. The Dreyfus Affair occurred. It was the cause of the birth of the opposition leagues.

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position. These groups created committees in the departments. In doing so, they offered the opportunity to discuss the Masonic question orally, in private meetings they organized in cities throughout France. This was a favorable opportunity. It had to be seized. I realized this; and, although I was not a lecturer, I tried, supported by Jules Lemaitre, to present the anti-Masonic thesis at one of the meetings of the French Fatherland. I was fortunate enough to succeed. The French Action, which had just been founded by Colonel de Villebois-Mareuil, Jules Caplain, and Henri Vaugeois, offered me the opportunity for a second lecture, which was a real success. From then on, it was over; the exposition of the Masonic question was accepted in the meetings of groups which, although claiming to be in opposition, did not know whom they should oppose, because they were ignorant of Freemasonry. A thousand lectures accomplished what neither Barruel, nor Eckert, nor Deschamps and Claudio Janet had been able to do, because they eliminated the work for the public, who consented to listen to what they would not have otherwise done. neither the idea nor the courage to read. One might wonder if, without this circumstance, the French, devoured by the Masonic hydra, would even suspect its existence at this time. It was Jules Lemaitre, I wish to repeat, who, understanding the importance of this question, although he did not know it in its entirety, allowed me-

I gave my first anti-Masonic lecture and presided over it, despite the opposition of most of the people around me. I will always be grateful to him for that.

During the 1900 municipal elections, I condensed my thesis into the following few lines, published in a small newspaper: Down with the Tyrants!, which I founded at that time, in collaboration with Louis Dasté.

The figures were no longer the same as in 1892. This was because, in eight years, the events I had pointed out had produced the consequences I had predicted.

"The Freemasons, I said, number only fifty-five thousand in France, and they have more than four hundred senators or deputies—that is, one senator or deputy for every sixty Freemasons—while for the rest of the French, the proportion is one senator or deputy for every eighteen thousand voters. The Freemasons are therefore three hundred times more favored than the mass of the French.
"It is the principle of equality that is violated!"

"Furthermore, their leaders give orders to the Freemason deputies and senators; and, through them, they influence the government, imposing their clericalism upon it.
"It is the principle of liberty that is violated!"

"Finally, these Freemason leaders want the French to be at war with each other at all costs in order to dominate them through their..." dimensions. For

To achieve this, they created and maintain religious war.

“It is the principle of fraternity that is violated!”

“The Freemasons have therefore attacked all republican principles. They exercise a dictatorship all the more odious for being more hypocritically masked.” // There is only one possible rallying cry for French republicans:
“DOWN WITH THE TYRANTS!” The lectures given until recently, since the thesis was thus definitively formulated, have been little more than the development of these very simple ideas, the verification of which was, moreover, written in the facts of each day. And that is why they have carried on the work that remains to be accomplished.

That is where we should have started. But we should not believe now that this is enough. If we want to fight with full knowledge of the facts and avoid seeing Freemasonry retreat, fade away, and disappear momentarily as it has already done several times, only to reappear more powerful than before, if we want to defeat it definitively, it is essential to know what it truly is, what its purpose is, on whose behalf it acts, and above all, how, through what mysterious processes and thanks to what organization.

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With such a highly combined approach, it can produce results as extraordinary as those we are witnessing.

A difficult task, for the reason that we are not dealing with an association operating openly like all the others, but rather with a society whose founders defended their methods by piling up obstacles designed to deceive curiosity and confound understanding.
For my part, for years I have been tormented by the need to understand all the upheavals that have filled our history since Freemasonry came into being, upheavals that I felt were not unrelated to Masonic action, without being able to explain how.

One thing in particular seemed extraordinary to me. For centuries, the existence of our country unfolded in the logical manner that corresponds to natural laws. One fine day, a kind of crisis erupted within our national organism. A storm shook France to its core. An anarchy has arisen, which Taine believed to be "spontaneous," in this people who had been the first among European peoples to subject themselves to national discipline. Our temperament has, it seems, been completely reversed by this crisis. We have become the opposite of what we were.

Considering that the anarchy of the years preceding the Revolution still exists today, but that it is by no means spontaneous, that it is...

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...deliberately willed, premeditated, and organized by Freemasonry—having been able to verify this firsthand; considering, moreover, that this Freemasonry already existed in the eighteenth century and that, consequently, it could have organized anarchy back then just as it is doing now; having acquired—thanks to Barruel, Eckert, Deschamps, and Claudio Janet—the conviction that it had indeed done so; yet, on the other hand, observing that it is composed of inferior beings—and therefore incapable of conceiving and systematically planning the immense acts of destruction that have been accomplished, and are currently being brought to completion, through their agency—I was quite naturally led to ask myself whether some political power might not be lurking beneath the Masonic association: a power that had contrived to remain invisible in order to act with greater impunity; and whether this power might not be the very same entity which—once again through the intermediary of this same Freemasonry—had instigated the anarchy of one hundred and twenty years ago, employing means similar to those we see it utilizing today. Having obtained proof that this was indeed the case, I sought to determine what motives might drive this mysterious power to act as it does; why it targets us rather than others; and by what extraordinary and invisible combination of methods it manages to wreak such havoc within a national body that had, after all, once demonstrated its inherent solidity. After much hesitation, much groping in the dark, and many revisions to my initial judgments, I am...

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...finally succeeded in finding a logical explanation for so many circumstances—circumstances that are illogical only in appearance. I have been able to construct a theory regarding the Masonic question, based on indisputable realities—realities which, however, required coordination. It is a theory thanks to which

the historical events that have unfolded over the past century and a half have, in my eyes, acquired a coherent meaning.
I was greatly aided in this endeavor by a specific circumstance: my own passage through the ranks of Freemasonry. It would not be amiss to briefly outline my Masonic and anti-Masonic *curriculum vitae*. The reader—who may find some of his own preconceptions challenged in the course of this study—will understand, through a simple narrative rather than through lengthy argumentation, just how necessary it is—in a subject such as this—to guard against preconceived notions. Precisely because Freemasonry seeks to elude scrutiny by every conceivable means—and precisely because it lays down a multitude of false trails to mislead those who attempt to penetrate its secrets—a great number of conflicting accounts regarding it have come into circulation and are actively propagated. Yet, there is only one among them that is true. Which one? How are we to recognize it? We shall certainly not do so without having fallen, more than once, into the snares laid for us by our adversary. This is precisely what will be demonstrated by the history of my own shifting views, and the reasons that gave rise to them. The reader, I trust, will forgive me for devoting an entire chapter to speaking about myself. I do so solely to present to him...

First and foremost, the Masonic question—lived, so to speak. It was by traversing certain paths that I learned what I know. Those who are willing to retrace these steps with me will thus be able to gain insight far more easily than I did myself.

CHAPTER II
The Masonic Question: An Eyewitness Account*

HOW ONE ENTERS FREEMASONRY. For twenty-four years now, I have been grappling with the Masonic question. Indeed, it was in 1884 that I requested initiation from Brother Caristie Martel—a resident actor at the Comédie-Française and the Worshipful Master of the *Avant-Garde Maçonnique* Lodge. I had been introduced there by a Freemason friend. This is almost invariably how things unfold. This friend—whose Masonic affiliation was unknown to me—had set his mind on winning me over once he realized that I had lost my Catholic faith. To achieve this, on various occasions, he extolled the virtues of Freemasonry to me. According to him, this association was an elite society in which every virtue was practiced—particularly those of tolerance and fraternal solidarity. The latter, he assured me, extended not only to all Freemasons but to all mankind, without distinction of creed or nationality. In the Lodge, he claimed, the sole focus was on philosophy, history, science, and charitable works. Politics played no part there. Never...

No discussions regarding religious matters took place there, for the very reason that respect for all beliefs was accepted as a dogma.
As I appeared skeptical, my friend had me read the first article of the Grand Orient’s Constitution. The text was unequivocal; no room for doubt seemed possible. I became convinced that matters were indeed exactly as they had been portrayed to me; consequently, I submitted my petition for initiation to the Worshipful Master of the *Avant-Garde Maçonnique* lodge—to which my friend belonged—following the instructions he provided. I shall pass over the ceremony during which I was "given the Light." I have recounted all its comical details elsewhere (1).
HOW I WAS TURNED INTO A FANATICAL ANTI-CATHOLIC.
As I have mentioned, I joined the *Avant-Garde* lodge at a time when I had just lost the Catholic faith—a faith in which I had been piously raised by a mother who was a truly heroic Christian. I had known the Freemason friend who served as my sponsor for many years. Yet, for as long as he sensed that I remained a Catholic, he had taken great care not to let me know that he was a "Knight of the Trowel."

(1) *How I Entered Freemasonry and How I Left It.* Pamphlet, 1 fr.

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He had never spoken to me about Freemasonry. He only did so when he noticed the change that had taken place within me. The time was indeed opportune. From the moment I entered Freemasonry at that psychologically opportune moment, it was inevitable that I would become a fanatical anti-Catholic, and there was a strong likelihood that this would last until my death. But on this last point, it was written that things would be otherwise. I was to endure, in all its violence, the crisis that my entire country is going through; but I was also to escape it, as I hope it will escape it.

What have I done in Freemasonry? That is a question the reader should ask me. It is, in fact, the one that is always heard: What does one do in Masonic meetings?

The answer is simple, so simple that it always surprises those who hear it for the first time. In Masonic meetings, one begins by listening to sermons; and later, one gives them oneself. The Lodges are places where one is preached to, and where one preaches. Nothing more.
On what subjects do these sermons take place? On two themes that are like leitmotifs, constantly recurring, about everything and about nothing. First theme: Freemasonry is a sublime, holy, and sacred institution. It is the eternal initiator of all that is good, right, and great in humanity.

Second theme: This association, so high, so respectable, so venerable, has an enemy. This enemy,

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...it is Catholicism. From this, the following conclusion is drawn: Since Catholicism is the enemy of Freemasonry, it is the enemy of all the great causes to which the latter professes to be devoted. Consequently, if one truly cherishes these great causes, one must combat Catholicism. It is really no more complicated than that. Naturally, an entire political agenda is built upon this premise. And therein lies the whole secret behind the anti-Catholic fanaticism of our leaders.
I accepted this first premise with the utmost ease. Why should I have been wary? Why should I have suspected those who assured me of the sublimity of Freemasonry? Why—being sincere myself—should I have doubted their sincerity? These men, instead of chatting amongst themselves about their business or their pleasures—as they did outside of Masonic meetings—would, once inside the lodge, swear by nothing but Reason, Progress, Truth, Equality, and Fraternity... Was that not impressive?
It must have been all the more so for me because—as I have already explained—I was at a moment in my life that was uniquely ripe for such influence. I had just lost my Catholic faith. Yet I had not lost that which this faith had, until then, represented within me—namely, a thirst for idealism, a need to believe in a "beyond," in a realm "above" the contingencies of the material world. On the contrary, finding this need no longer satisfied, I was all the more inclined to throw myself—greedily, and therefore unthinkingly—at the ideas encapsulated in those grand words, which were used as so many lures. I was, in fact, quite shocked...

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...by certain ridiculous practices of which I understood nothing. Yet I was told that if these were preserved, it was "out of respect for the ancient traditions
of the Order." As great pains were taken to point out to me—what could be more respectable than traditions!... I was, therefore, impressed, as so many others have been.
I accepted as proven truth what was merely an assertion devoid of evidence; and I sincerely believed that Freemasonry was the sublime initiator I was told it was. It was like a new

religion succeeding the old one. I placed my faith in Masonry, just as I had once placed my faith in Catholicism. Once that was established, the rest followed naturally. By "the rest," I mean anti-Catholic fanaticism.
Indeed, it is quite natural that one who devotes himself to a new religion should be swept up in hatred against the one he has abandoned. From the moment he accepts the former as true, he necessarily believes the latter to be false. He will, therefore, be entirely disposed to bear a grudge against those whom he must logically view as having deceived him—especially if one knows how to skillfully incite him to do so. And that is why new initiates accept, without resistance, the second part of Masonic instruction.
It is true that this stands in contradiction to the affirmation of a spirit of tolerance enshrined in the statutes. But, as we shall see, matters are arranged with sufficient ingenuity that minds are not too jarred by the contradiction between the universal tolerance that is proclaimed and the fanaticism...

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anti-Catholic which is practiced. That is how, at the time when I entered Freemasonry, we were still at the famous distinction between Catholicism and clericalism. It was claimed that the former was respected and only the latter attacked. This precaution was used according to the circumstances, and in this way, hatred against the Catholic religion was incited while appearing not to violate the prescriptions of "respect for all religious convictions" then printed in the statutes. Thanks to the perfidy of such a method, against which one is all the more poorly defended the more idealistic and sincere one is, I became fanatically anti-Catholic. And yet, fanaticism was not in my temperament. This is quite certain, since, having been a devout Catholic until the age of thirty, I had never felt the slightest impulse of hatred, neither against a Protestant nor against a Jew. How I was able to escape the fanaticism instilled in me, my discoveries, inner struggle. The best proof, moreover, that the Sectarianism was not in my nature, and since it was produced in me, as in most Freemasons, by the special and intensive culture to which I was subjected, I managed to escape it.

I was, fortunately for me, of good faith.

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...absolute. Moreover, I was fortunate enough to harbor—in the way of ambition—only the desire to be useful, to be of service in some way.
Given the clever tactics of which I have just given an idea, there was a chance that I might become blind enough not to perceive the contradictory, dubious, and hypocritical elements inherent in Masonic methods. Yet, given the nature of my mind, a few fortunate circumstances might also suffice to bring about my subsequent disillusionment.
I had the good fortune to encounter these circumstances in time. I was led to reflect before the system of education to which I was subjected had caused me to lose all freedom of thought forever. Certain excesses of fanaticism put me on my guard—first against myself, and then against the ambient influences whose pernicious effects I perceived with increasing clarity as I regained possession of my reasoning faculties.
Had this recovery of my true self occurred rapidly, I would have left Freemasonry much sooner—as do a certain number of Freemasons the moment their good faith is startled by the contradictions they perceive, or the moment their ambition is chafed by the disappointments it encounters. But I believed so sincerely in Progress, in Reason, in Justice, in Truth, in Fraternity—in all the great ideas that had been dangled before my mind! I had fashioned for myself a new ideal, to which I had given myself so completely! I did not perceive, at the time, the absolute lack of foundation that characterized it—no,

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...more than by the perfidious manner in which it was employed to lead me, little by little, toward a goal entirely different from the one I was being told about. I believed—I

wanted to believe, despite everything—in the sincerity of Freemasonry. Instead of holding the institution itself responsible for what appeared to me, in certain of its actions, as incompatible with loyalty, I laid the blame upon certain brethren—the politicians—who, I thought, were dragging our sublime association down a wrong path to serve the ends of their own ambition. I resisted the obvious evidence. I was at war with myself...
Time passed in this manner. I spent it traveling from lodge to lodge. I spoke—now in one, now in another, whenever the opportunity arose—of the spirit of tolerance, which I portrayed as having been the true spirit of the Freemasonry of old. I deplored its abandonment. I endeavored to lead my brethren back to it... My exhortations did not bear the fruit I had hoped for. Yet they were not entirely without result; for they enabled me to realize that, in every lodge, political acts of extreme importance were being committed on a daily basis—even though we were constantly assured that Freemasonry was a purely philosophical association. Furthermore, my attention was drawn to another fact of no less gravity. Indeed, in most of the lodges I visited, I encountered—almost without exception—among the fifty or sixty members comprising each lodge, either a Deputy or a Senator, or even both a Deputy and a Senator belonging to the very same lodge. This was evident proof—proof...

...by the fact that Freemasonry had managed—without the country having the slightest suspicion—to seize a very large number of legislative seats. Those who occupied them had been chosen by universal suffrage only because the electorate had believed them to be free men. In reality, they were not. Freemasonry held them fast through the oaths it had exacted from them, through the intellectual conditioning it had surreptitiously imposed upon them, and through many other bonds of which it is not yet the time to speak. By virtue of the dominion it thus exercised over the minds of these Freemason deputies and senators, it was able to substitute its own agenda for the national policy.
And, indeed, I came to realize that, insofar as the religious question was concerned, Freemasonry—still without the country’s knowledge—was the instigator of the conflict that was dividing the nation and thereby weakening it. This substitution of the will of Freemasonry for the will of France—a substitution standing in flagrant contradiction to the very principles of republican government—manifested itself to my mind with ever-increasing clarity day by day, along with the disastrous consequences it entailed. So much so that a moment eventually arrived when I asked myself whether it was not my duty to make public the discoveries I had made.
There then ensued another inner struggle. I was acutely aware of what the interests of my country demanded. If I considered those interests alone, I was bound to speak out. Yet Freemasonry had taken care to bind my tongue and to hold my will captive. For, on the day of my initiation, it had indeed imposed upon me—just as it does

...vis-à-vis all Freemasons, the oath "to say or write nothing of what I might see or hear in Masonic assemblies, without having received express permission to do so, and only in the manner that might be indicated to me." It held me fast by this bond. Yet, before committing myself, I had openly voiced certain reservations in favor of the freedom of my conscience. I was also fully aware that my oath had been extorted from me, given that, in exchange, I had been fed false statements and promises that went unfulfilled. I kept telling myself that a man could not be bound by an engagement undertaken under such conditions—especially when the interests of his country were at stake. Nevertheless, I remained hesitant.
The fact is, Freemasonry is not content merely to have its initiates take an oath. It reminds them of that oath at every single meeting they attend within the lodges. It declares that the success of its "holy work" is inextricably linked to the observance of the "law of silence." It thus instills in them a very particular cast of mind, giving rise to a sort of "religion of secrecy." One cannot possibly imagine—unless one has experienced it firsthand—the influence of such conditioning, nor the utility it holds for Freemasonry.

I was able to gauge both that influence and that utility through my own uncertainties, my hesitations, and my pangs of conscience during the days of which I speak.
Something else, too, still held me back. Even assuming I were to decide to make revelations, I told myself...

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Will Freemasonry not be quick to invalidate the worth of these revelations, simply by pronouncing against me this single verdict: "He is a traitor!"? For in its eyes, that is precisely what I shall be. Who will believe me under such circumstances? Who will even listen to me—I, a lowly unknown—when I speak out against it: an entity all-powerful, commanding so many unsuspected resources?

HOW I UNDERTOOK THE STRUGGLE AGAINST FREEMASONRY
WHILE I WAS STILL A FREEMASON.

Yet, a day came when my duty appeared to me with absolute clarity—a day when I told myself that, for a man who aspires to be truly a man, the important thing is not so much to succeed in doing what he must, but simply to do it. I therefore resolved, once and for all, to reveal what I knew—what the nation had just as much right to know as I did. However, since I considered that I had committed a fault by pledging myself to secrecy on the day of my initiation—without knowing what that secrecy might entail—I decided that, as an act of atonement for this fault, I was duty-bound to face the wrath of "the Widow" *before* placing the protective barrier of my resignation between her and myself.
Consequently, during the Boulangist election campaign of 1889, I offered my services to a newspaper in Vervins—my hometown—in support of the Conservative candidate, Mr. Godelle. He was running against Dr. Dupuy, the incumbent government deputy—a fanatical Freemason who had, right there on the floor of the Chamber of Deputies...

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...that saying so worthy of Freemasonry: "In politics, there is no justice." I informed Mr. Godelle that I was a Freemason and explained to him the reasons why I wished to combat Freemasonry before leaving it. He accepted my assistance under these conditions; and thus, I was able to publicly accuse Freemasonry of intolerance, of anti-religious fanaticism, and of occult interference in the political affairs of France. I had the good fortune to see Bro.*. Dupuy left lying on the field. He was thus able to convince himself that there is, sometimes, justice in politics.
Having secured this first success, I returned to Paris, resolved to make my conduct known to my brethren of the *Avant-Garde* Lodge and to demand that I be put on trial. I obtained this only after a veritable battle that I was forced to wage. They began by attempting to intimidate me through violence, during a session in which the anger I had provoked erupted. This proved fruitless. They then reverted to means of persuasion. They tried to win me over. But it was too late. The matter had been definitively settled before my own conscience. I possessed too clear a vision of the Masonic lie.

HOW I PREVAILED OVER FREEMASONRY IN THIS FIRST STRUGGLE.

Once they were assured that my determination was irrevocable, they were finally compelled to initiate the ordinary proceedings against me. They then pushed forward...

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things with as much vigor as they had used sugar-coated persuasion to try to deceive me. The Orator charged with defending Freemasonry demanded that my expulsion be solemnly pronounced.
This was what Masonic interests required. Since I wanted to definitively engage in the struggle, it was at least necessary that it be said I had been expelled.

The interests of my future campaign demanded the opposite. I prevailed over Freemasonry in this circumstance, thanks to the fact that, according to the regulations, only the members of the lodge to which I belonged had the right to vote on my case. Now, several of them were young students, recently initiated and not yet fully infected by the Masonic bug. All the others, moreover, knew me well enough to have no doubt about my good faith. Most only judged my conduct reluctantly and because I forced them to. A number of them had been more or less impressed by my propaganda aimed at a return to what I called the traditions of Masonic tolerance. They condemned the fanaticism that reigned in the lodges, and even more so the political action carried out by Freemasonry, contrary to the prescriptions inscribed in its statutes. Many times, I had been able to convince myself of this. By condemning me, they would therefore have condemned themselves. While considering that I had broken the Masonic oath by publicly denouncing the association, "without having

...had received express permission," they acknowledged that my attacks had their *raison d'être* and that, in voicing them, I had perhaps done no more than strictly fulfill my duty as a citizen. Finally, I also expected to benefit from the fact that—since the vote was by secret ballot—each member would pass judgment on my fate with complete freedom of conscience. I counted on these circumstances to ensure that no majority could be mustered against me within my lodge.
Indeed, despite the formal declaration I made during my defense—that I intended to continue, come what may, the war I had begun against Freemasonry—my young brothers of *L'Avant-Garde* sentenced me only to the minimum penalty I had incurred: namely, a three-month suspension of my Masonic rights—three months of being "placed in slumber." For me, this constituted a second victory. Out of respect for their benevolent fairness, I made it a point of honor to "slumber" masonically for three months, just as they had sentenced me to do. By this, I mean that I refrained from appearing at the lodge during that period. Thereafter—deeming myself quits with "the Widow," since I had paid the price for my rebellion at the rate her own judges had set—I tendered my resignation to the Worshipful Master of my lodge and began preparing for the struggle I had resolved to pursue.

MAIN REASON WHY THE FIGHT AGAINST FREEMASONRY IS SO PARTICULARLY DIFFICULT.

For this reason, I devoted myself, as completely as I could, to the study of the Masonic question.
One might be tempted to believe that I must have known this question perfectly, since I had spent six years in the workshops of the Widow.

However, this was not the case. I could imagine I knew it. In reality, I did not. I only knew what I had seen. Now, what one sees of Freemasonry, what is shown to you—whether you are a Freemason or not—is never anything but an appearance intended to deceive you about what you do not see. And it is only when one realizes this that one finds oneself in the right conditions to begin learning something. I can speak of this, for I have had personal experience of it.

I had been successively an apprentice, a journeyman, a master, and a Rosicrucian. I had held the offices of secretary, orator, and senior warden in my lodge. I had twice held the office of Worshipful Master, which I had assigned to those whom I believed more capable than myself of ensuring the prosperity of the lodge. I had also, upon my entry into the chapter "La Clémente Amitié" (The Clement Friendship), been appointed secretary of that chapter. I had therefore been a "light" within the chapter. What's more! A circumstance, which I will have occasion to discuss later, had allowed me to...

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...to see that a world existed behind the Masonic world—one even more secret than the latter, and unsuspected by it, just as it was by the profane world.
My Masonic life had thus proven to be far more eventful than that of the vast majority of Freemasons; and, through this, I had acquired a practical experience of the subject that would safeguard me from the errors almost inevitably committed by those who lack such experience.
Despite this—I repeat—I had no inkling of the true nature of the association of which I had been a very active member. So skillfully are things arranged within it to delude Freemasons, just as they do those who are not! Consequently, it was primarily my reflections and my uninterrupted studies since 1890—studies and reflections grounded, admittedly, in what I had looked at without seeing, or seen without understanding, for six years—that enabled me to view the subject and conceive of it in the manner I shall set forth in the course of this study.

MY FIRST ERRORS.

I began by remaining, for a number of years, in the grip of the common error that consists of viewing Freemasonry as a society whose aim is genuinely philosophical, humanitarian, and progressive. Yet I had clearly observed that, in reality, the situation was quite different. But—as I have mentioned—I then imagined that the contradictions between the actions and the...

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...principles had to be attributed to the pernicious influence exerted by politicians. It was they, I thought, who—having infiltrated Freemasonry—had caused it to stray from its true path, seeking to secure a springboard for their own ambitions by exploiting base passions. The research I had undertaken in Masonic libraries had served only to further entrench this misconception in my mind. It had afforded me the opportunity to read the speeches delivered by the Freemasons of old. And indeed, I saw them animated by such a Christian spirit! They seemed filled with such a genuine love for Humanity! Did they not hold up Jesus Christ as the very model in whose footsteps every true Freemason ought to walk? It did not occur to me at the time that the idealists of yesteryear—and the wretched politicians I saw around me—might well have been drawn in, for a purpose unknown to both groups alike, by some will superior to Freemasonry itself, yet concealed behind it. Thus, it was against the Freemasons of my own time—far more than against Freemasonry itself—that I launched my campaign. It was only later that I began to ask myself what this universal and age-old Freemasonry might truly be—that entity I viewed as distinct from its practitioners, and which, in fact,
over the course of two centuries, had witnessed the passage through its temples of so many different forms of Freemasonry, all of which it had outlived.

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Revealing questions.

What was the secret of its birth and its demise? How had it been able to survive so many political regimes and adapt to so many different environments? How was it universal? Why had it been established? If it was for a purpose—and it could not be otherwise, for it would not have been born—who had given it this purpose? If it still intended to pursue this purpose—and it could not be otherwise, for it would have died—who kept it bound to this purpose? On the other hand, how could the diversity of character that the Freemasons established in different countries presented to me be reconciled with the existence of a Freemasonry claiming to be universal and indeed appearing so in certain respects? How could the scale of such a gigantic creation be reconciled with the incompetence of most of the French members and with the mediocrity of those who appeared to me to be their leaders?...

From the day these questions besieged my mind, I often told myself: There must be something else behind what appears to us, something that doesn't, and above the visible leaders, there must be invisible ones... But, many times too, I rejected this thought, deceived as I was by cleverly combined appearances.

For example, I had observed that the lodge officers, the delegates to the Convent, and the members of the Council of the Order were elected. I understood-

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(I naturally assumed that, in Masonic association, authority and, consequently, inspiration came from below. I persuaded myself that such a system was precisely the opposite of one that would have allowed the transmission of a hidden, directing, and permanent will, and I concluded, as so many others have done and continue to do, that this directing and permanent will could not exist, since it was impossible to transmit its orders.
This was yet another error from which I was only extricated the day I reflected that, while the administrative organization, through election, placed the source of authority below, there existed in Freemasonry another organization, which rested on an exactly contrary principle. Now, why this duality? And what does it correspond to?... Why is the organization of the degrees concealed as completely as possible, not only from profane, but to the Freemasons themselves, while on the contrary the administrative organization is laid out throughout the statutes? The organization that is shown is the one that is likely to make people believe that authority comes from below. The organization that is hidden is the one that could allow an invisible authority to be exercised. Shouldn't this give us pause for thought?

This peculiarity is already quite strange in itself; but it is even stranger that it is found in Freemasonry of all eras and all countries. Could it have thus become...

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What if it were held in a universal state, if it did not correspond to a fixed and obstinately followed plan? Does it not reveal an invincible stubbornness in the resolution to deceive? Does it not, finally, reveal to us the importance of this organization of degrees, the mechanism and meaning of which are so carefully concealed from us?
Once grappling with these reflections, I understood that it was not by gathering a few hundred documents collected at random from among the millions that exist or have existed, that it was not by reading a few rituals and knowing a few emblems, that it was not by simply associating with Freemasons or by daily attendance at lodge meetings that one had any chance of getting to the heart of the Masonic question and discovering what it has hidden from us until now. In such a matter, observations are nothing if judgment does not coordinate them and seek the law of things, as well as the relations between effects and their causes. Does this mean that I consider the works of other anti-Masons, and in particular those of authors who wrote on the subject in earlier periods, to be useless and worthless? Far from it. On the contrary, I have always considered it extremely useful for the theses expounded by Barruel, Eckert, Deschamps, and Claudio Janet to be known to a wide audience. But the works of these writers, whom I consider the founders of anti-Masonic science, require...

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...a patient and arduous study. Moreover, they have become quite rare. A work of condensation was therefore called for regarding them, in order to ensure a wider circulation for the ideas they contain.
This task was accomplished by Henri Delassus in the two volumes he published under the title: *Le Problème de l'heure présente* (The Problem of the Present Hour).
This author summarized and coordinated the fine studies of Barruel, Eckert, Deschamps, and Claudio Janet, as well as those of Crétineau-Joly—who wrote his *L'Église Romaine en face

de la Révolution* (The Roman Church in the Face of the Revolution) based on documents gathered at the Vatican. Furthermore, he demonstrated how the events of the last twenty-five years fit into the theory established by these masters. Only those who have themselves undertaken to expound upon the obscure Masonic problem can truly appreciate the difficulty of Delassus's work. I consider a reading of his book indispensable for anyone wishing to form an accurate general opinion regarding the Masonic question.
Yet, it does not suffice to explain everything.
For Freemasonry is, in fact, composed of elements that are utterly unequal to the role they are made to play. It is the perfect coordination of a multitude of minute and scattered efforts that brings about the immense destruction under which France now stands threatened with burial. How do the stage directors of the prodigious drama currently unfolding manage to achieve their ends? This is a question addressed by a staunch champion of the anti-Masonic cause, Maurice Talmeyr, in a most curious study which...

...bears this evocative and revealing title: *How Opinion Is Manufactured*. Yet Maurice Talmeyr had imposed upon himself the restriction of exploring only one facet of this immense question. He therefore left work still to be done. Furthermore, these "stage directors" of whom I have just spoken—the orchestrators of the great Masonic enterprise, the creators of the Association—who are they? Another author—a newcomer to the anti-Masonic battlefield, much like Maurice Talmeyr, yet equally well-armed—sought, in his maiden effort, to answer this very question: the most difficult of all to resolve, and one regarding which, in my view, it is impossible to attain absolute certainty until such time as the many other questions surrounding it—and shielding it within their own obscurity—have been elucidated. I refer here to Mr. Max Doumic, whose work, *The Secret of Freemasonry*—originally published anonymously—has, quite deservedly, commanded widespread attention.
It is impossible not to be impressed by Mr. Max Doumic’s conceptual framework and by the skill with which he has presented it. His work, too, is therefore essential reading. However—remarkably well-substantiated as his thesis may be—it leaves many minds unsatisfied. Thus, despite so many commendable studies—and I have not even cited all those that merit mention—there remains work to be done before the investigation into the Masonic question can be considered complete. It is precisely this remaining task that I have endeavored to undertake. I have striven to penetrate the following five Masonic secrets:

Who invented Freemasonry?
Why was it invented?
What is the invisible mechanism that makes possible
these two impossible things: the existence of an occult Power and the enslavement of a country—such as France—to a group of thirty thousand imbeciles?
What are the methods by which this mechanism is set in motion?
Finally, what is the nature of the work accomplished thus far by Freemasonry; or, in other words, what is the direction of the occult Power’s trajectory, and how can it be prevented from achieving its objective?
In the chapters that follow, the reader will find the results of my research into these questions.

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PART ONE

Realities Masked by Appearances.
CHAPTER ONE
What Is a Secret Society? Is Freemasonry One?

THE SECRET SOCIETY.

What is Freemasonry?

To this question, the general answer is: it is a secret society.

In saying this, however, one has said nothing at all. For what *is* a secret society? Generally speaking, people do not know.

Yet, in doing so, one touches upon one of the most sensitive points of the Masonic question. The proof of this lies in the fact that the designated defenders of Freemasonry energetically deny that this association is a secret society.

One of the Freemasons who speaks and writes most readily on the subject of Freemasonry—Brother Limousin, the founding director of the Masonic journal

L'Acacia asserted to me—during a controversy in 1903—that I was committing the grossest of errors by claiming that Freemasonry was a secret society. "A discreet society," it specified; discreet, not secret.

Brother Limousin revisited this very same question in a speech delivered before the Statistical Society of Paris, which was subsequently published in the July 1907 issue of that society's journal. It is worth noting that this society is officially recognized as being of public utility—a status which, as we shall soon see, does not prevent it from publishing assertions that are utterly contrary to the truth regarding Freemasonry.

Here is what Brother Limousin stated and wrote: "Before proceeding any further, there is a widely held opinion that I must refute. Freemasonry, it is said, is a secret society. We must reach a clear understanding regarding the precise meaning of this expression. One cannot reasonably label as 'secret' an association whose very existence is unknown to no one; whose meeting places are public knowledge; whose membership includes a great number of individuals—counting among its ranks ministers, senators, deputies, magistrates, and police commissioners—to say nothing of the many men renowned in the fields of science, the arts, and letters. In France, during the Second Empire, the Grand Master of the Grand Orient of France was nominated by the Emperor himself; this post was successively held by Prince Murat—a member of the Imperial family—Marshal Magnan, and General Mellinet. In Denmark and Sweden, the Grand Master is the King; in the latter country, the higher degrees..."

Freemasonry even constitutes an official order of chivalry.

“In England, King Edward VII is Grand Protector of the Grand Lodges of England, Scotland, and Ireland, having been Grand Master of them while he was Prince of Wales. The current Grand Master of the Grand Lodge of England is the Duke of Connaught, the King's brother; members of the highest nobility are found in all three Grand Lodges. If we cross the Atlantic, we find that the Presidents of the United States and Mexico, Theodore Roosevelt and Porfirio Diaz, are Freemasons. The latter is even an honorary member of the Grand Orient of France.” Traveling through Spanish-Portuguese America, it is likely that we would find more than one other President of the Republic, more than one Minister, a "Brother Three-Points," as the enemies of Freemasonry call him.

Under these conditions, it would be contrary to all common sense to maintain that Freemasonry is a secret society; an expression used in a report presented to the Council of State under the Second Empire is more accurate: "A society with secrets." The rule of not admitting outsiders to its meetings, while more rigorous in Freemasonry than elsewhere, is not unique to it; it is common to almost all other associations, even our own. Brother Limousin has evolved, as we can see. In 1907, he told the Statistical Society: "A society that has secrets." And even, he seems uncertain, ready to

...to evolve further: "This expression would be more accurate," is all he deigns to say. He is not certain. And yet, he asserts that it would be "flying in the face of all common sense" to maintain that Freemasonry is a secret society.
So, what, then, *is* a secret society? That is what Bro.*. Limousin should have begun by telling us; but it is precisely what he took great care *not* to do. To dazzle his audience—the "statisticians"—and to divert their attention from the main point—the definition of a secret society—the "Knight of the Acacia" evidently relied upon the brilliant enumeration he presented to them of the high-ranking political figures belonging to the Masonic association. He could well have included among them the most distinguished members of our 18th-century French aristocracy—headed by the Duke of Orléans and the brothers of King Louis XVI. But what significance are we to attach to the presence of so many illustrious figures within the lodges? Another Mason—one far more qualified than the speaker from the Statistical Society—is about to tell us; we refer here to the Jew known within the sect by the name of Piccolo-Tigre.
This Piccolo-Tigre was a member of the *Haute-Vente*—that is to say, the supreme Masonic body entrusted, during the Restoration period, with directing the struggle against the Papacy in Italy.
Piccolo-Tigre had founded a *Vente* of Carbonari in Turin. On January 18, 1822, he wrote a letter to the members of this *Vente* containing instructions regarding the methods to be employed for recruiting Free-Ma—

...Masons. This letter is part of the collection of documents placed by the Vatican at the disposal of Crétineau-Joly for the writing of his book: *The Roman Church in the Face of the Revolution*. The authenticity of this document—contested, as might be expected, by the Freemasons (since they deny everything)—is established by the declaration of the Secretary of Latin Letters and by the Brief of Pius IX, printed at the beginning of Crétineau-Joly’s work.
In this letter, Piccolo-Tigre wrote: "The *Haute-Vente* desires that, under one pretext or another, as many princes and wealthy individuals as possible be introduced into the Masonic Lodges. Princes of sovereign houses—those who hold no legitimate hope of becoming kings by the grace of God—all wish to become so by the grace of a revolution... There is no shortage of such men, in Italy and elsewhere, who aspire to the rather modest honors of the apron and the symbolic trowel. Others are disinherited or proscribed. Flatter all these men ambitious for popularity; secure them for Freemasonry: the *Haute-Vente* will see later what useful purpose they may serve for the cause of progress. A prince who has no kingdom to inherit is a stroke of good fortune for us. There are many in this situation. Make Freemasons of them. The Lodge will lead them to Carbonarism. A day will come when the *Haute-Vente* may, perhaps, deign to affiliate them directly. In the meantime, they will serve as bait for the simpletons, the schemers, the townspeople, and the destitute. These poor princes will serve our ends while believing they are working solely for their own. It makes for a magnificent signboard, and there is..."

"...there are always fools ready to compromise themselves in the service of a conspiracy of which some prince or other appears to be the linchpin." It is understandable that if princes without an inheritance serve as such an excellent signboard for Freemasonry, then *a fortiori* the same applies to reigning princes—provided, that is, that they are naive enough to imagine that Freemasonry is serving *their* interests, whereas, on the contrary—as Piccolo-Tigre has just made clear to us—they are primarily serving the interests of Freemasonry.
Following this insight provided by the celebrated member of the *Haute-Vente*, we are left in no doubt as to the significance of the enumeration offered by Bro. Limousin. A few years ago, another Freemason attempted to address this same subject. While the editor of *L'Acacia*—a seasoned veteran—always takes care (in 1907 just as in 1903) to avoid

providing the definition of a "secret society" that he ought to give, this new champion—being somewhat more presumptuous—insisted on tackling the difficulty head-on. He offered a definition.
"A secret society," he stated, "is an assembly of men working in hidden, unknown locations; meeting in secret; in short, concealing themselves with the utmost care within the shadows. Are *we* such a thing? No. And the proof lies in the fact that everyone is aware of the existence of Freemasonry. One can, therefore, only smile when contemplating the ridiculous tales—still in circulation today—regarding our supposedly mysterious methods of conducting our work."

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It's very simple, as you can see. There is only one misfortune: the given definition is false. Indeed, we must consider that every society (that which has secrets, to speak like F.-. Limousin) is a secret society. It is secret precisely with regard to that which it keeps secret. This is a principle that can be accepted, we say. But what is absolutely indisputable, what brooks no contradiction, is that we must especially regard as a secret society one that conceals its purpose. When men gather, it is always with a purpose proposed to them in mind. They would not gather otherwise. Those who wish to found any society whatsoever are therefore obliged to make its purpose known. If they believe that this purpose cannot offend anyone, they declare it quite frankly. The society they constitute is, in this case, a society like any other. It has an object known to everyone, to those not directly involved as well as to those who are. interested parties. And that is why it is not considered secret.

But another case may arise: that in which men, desiring to form a society for a certain purpose, feel that this purpose risks clashing with interests, or offending opinions, or wounding convictions; in short, finding themselves in opposition to a prevailing mindset or state of affairs.
So what course of action can they take? They have to choose between two options: either openly declare the ob-

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...the object of their society, whatever the consequences may be; or else to employ any means whatsoever to mislead the public—to ensure it remains ignorant of the society's true aim, or to cause it to imagine an aim other than the one it actually possesses. An association constituted in this manner is, by its very nature, a secret society, because its objective is secret. A secret society is, therefore, primarily one whose founders have taken precautions to ensure that its true aim remains unknown. How do they achieve this? It matters little; the means employed may vary. However, any society whose founders—or their successors—utilize specific methods to ensure that its true objective remains either hidden or concealed is no longer an ordinary society. It is a society regarding which one is compelled to admit that one does not know the ultimate purpose toward which it labors; it is, therefore, a secret society. Otherwise, words are devoid of meaning. When they speak to us of "men working in hidden, unknown places, meeting in secret, etc.," the Freemasons are simply attempting to throw us off the scent. They enumerate a few of the methods that *might* be employed to keep a society's objective unknown, and from this incomplete enumeration, they draw a fraudulent conclusion, asserting: "Since Freemasonry does not employ *these specific* methods—or employs them only partially—it is not a secret society." To this, we reply: "Alongside the methods you have enumerated, there are..."

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"others that you pass over in silence and which are precisely those employed by Freemasonry so that its true purpose remains unknown."

TWO TYPES OF SECRET SOCIETIES. —FIRST TYPE.

Undoubtedly, there have been, and perhaps still are, secret societies that were formed on this idea: that the only method to employ to conceal their purpose was to hide everything that could reveal their very existence, including the names of all members, meeting places, etc. But, when one looks at things more closely, one realizes that these secret societies, instead of being the most perfect, as one is inclined to imagine, are, on the contrary, the most naive. These are the ones whose secrets are easiest to penetrate, due to the necessities of their recruitment, unless this recruitment takes place exclusively in special circles where a great shared passion reigns, religious or patriotic, for example; or even in circles already influenced by pre-organized propaganda.

An example will illustrate this.

Four years ago, a stranger wrote to me asking for a few moments of conversation. He had, he told me, a very serious communication to make on behalf of a group of people of whom he claimed to be the delegate. I arranged to meet him. When we met, he began by asking me to keep what he had to tell me confidential. I

I responded to this request by pointing out to my interlocutor that I had once promised secrecy to Freemasonry and that my conscience had subsequently compelled me to break my promise; that this first experience had enlightened me about the danger of a man pledging secrecy before knowing what that secret might entail; that, under these circumstances, I was promising him nothing at all, except that I would hasten to divulge our conversation if the interests of my country appeared to be served in any way by such a disclosure.

My visitor was somewhat taken aback. But he recovered and told me that, even in the absence of any commitment on my part, he could speak, that he had the right to do so, because the campaign I had been conducting for the past five years gave him every guarantee; that, moreover, he had received from those in whose name he came to me the authority to act according to the circumstances and as he deemed necessary.

He then explained the purpose of his visit.

“Fighting Freemasonry as you do,” he told me, “showing what it is, shaking it relentlessly, like a dog shaking a thief’s leg, that’s all very well. But it’s insufficient. One can only fight effectively against an adversary on equal terms. Freemasonry is a secret society; therefore, it must be opposed by a secret society. You haven’t understood this; but a certain number of French people have; and it is in their name that I speak to you now. They

...meet without anyone’s knowledge, in a secluded spot, and they operate unbeknownst to the world at large. By proceeding in this manner, they have already achieved considerable results. They believe that your presence among them could prove useful. I am vested with their full powers—as the documents I now present to you will attest—to apprise you of the purpose and existence of the association they have established, and to solicit your membership.” As he spoke, my visitor drew a parchment from beneath his cloak and presented it to me; it bore the seals of the society he claimed to represent. I read the document with great attention. Then—still unsure whether I was dealing with a simpleton or an emissary of the Masonic Order—I handed it back to my visitor without uttering a word, wishing to let him continue speaking so that I might better observe him.
He went on, though with a growing unease that was plainly visible. He had evidently not anticipated that he would be obliged to speak at such length without interruption.
When he had reached the end of his spiel, he said to me: “—There, Sir, is everything I have to lay before you.
I beg you to kindly respond to the request I have been charged to convey to you.” I broke

the silence I had maintained until that moment to put the following question to him: “—Are you absolutely certain, Sir, that the association on whose behalf you have taken the trouble to come here is, in fact, a secret society? —Absolutely certain.”

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 — Excuse me, but for my part, I am absolutely certain of the contrary. — Please explain yourself, Sir. — My explanation is very simple. You told me that your association had no other objective than to combat Freemasonry. That is correct, is it not? — Such is its aim, indeed. — Furthermore, you apprised me of its existence. Now that I know both its existence and its aim—I, who am not a member—do you not feel that, by that very fact alone, it has ceased to be secret? — Oh! Sir, we have every confidence in you. — You are mistaken. I explained to you why at the very beginning of our conversation. As of this moment, I consider myself free to make known the name of your society—and your own—as well as the objective you pursue. I would have all the fewer scruples about doing so given that you are doomed to certain failure. Your so-called secret society is a secret society for children. Indeed, you can only recruit members by proceeding exactly as you have just done with me. Yet, every time you act in this manner, you betray the secret of your association. — But, Sir, how, then, do you suggest we proceed? — There exist other systems of secret societies, and other methods for recruiting members. — Which ones, Sir? You would be doing us a signal service by telling me.

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— That is my secret. You were kind enough to tell me yours. Excuse me if I am obliged not to confide mine to you. Better than any argument, this story should make it clear that it is impossible for a secret society
to keep its secret for very long if it merely hides itself from the profane public and if it reveals to its members the purpose for which it has grouped them. Every time it wants to attract a new member, such a society will be obliged to act as it did
with me in the circumstance I have just described, and, by that very fact, each time, its secret will be betrayed, or at least compromised. Thus,
I only had to accept the offer made to me and enter the association whose door was open to me, and I found myself in possession of the method of the said society, its means of action, the names of all its members, etc. On the other hand, whenever a member leaves such an association, whether out of ill humor, resentment, annoyance, or any other reason,
its secrecy will also be compromised.

It is possible, however, as I have said, that there exist societies that consider themselves secret and that correspond to the type we have just discussed. All those founded by beginners are surely built on this model. But they are the least formidable of secret associations and can never last very long, except under certain absolutely special conditions which do not

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are by no means those presented by a worldwide association like Freemasonry, as it appears to us.

SECOND TYPE OF SECRET SOCIETY.

The true conspirators sensed the flaw in such a conception of a secret society.

They reasoned: “What is necessary is to conceal the purpose of the association we wish to create. This alone is essential. Can we hope to conceal it for long when, in order to recruit members, we are obliged to open ourselves to those we wish to make into members? Obviously not. We must therefore find another way.” And they arrived, no doubt after much trial and error, at this conclusion: that the safest course was to take no precautions to

conceal the existence of the secret society; but that it was necessary to organize it in such a way that it appeared to the public, and even to the members, as having a purpose entirely different from the one it was intended to achieve. A far too extraordinary method, one might be tempted to object, and one that could not have occurred to anyone.

Not as extraordinary as one might think; and, the proof is that it is indeed used, even in the secular world in which we live.

Here are two examples: Public opinion was preoccupied, some thirty years ago, with a counterfeiter who had ins-

...settled in a town near Paris to devote himself to the production of counterfeit one-hundred-franc banknotes—a scheme in which his wife, tasked with circulating said fakes, was ultimately caught at the Grands Magasins du Louvre. Here are the circumstances under which he had organized his enterprise. I learned the details I am about to recount from a friend of mine—a neighbor of the counterfeiter in question—who was on intimate terms with him and who felt no small amount of shame when, the truth having come to light, he realized that he had, unwittingly, helped to shield and cover up the crime.
Our rogue had taken a leaf out of the Freemasons' book: he had made no secret of the headquarters of his illicit trade. On the contrary, he had opened his home to a select circle of people—rentiers, civil servants, the tax collector, the justice of the peace, a young curate, and others—whom he had managed to attract through his impeccable manners and the munificence of his gracious hospitality. However—as one might well imagine—he had passed himself off as something entirely different from what he actually was. He claimed to be a painter. And a painter, after all, has a studio; it was therefore only natural that he should have one of his own—the very place where he labored to engrave his counterfeit notes, and did so with rare talent, according to the experts who testified during the trial that brought the whole adventure to a close.
Yet, while it is natural for a painter to have a studio, it is *not* natural for that studio to remain as obstinately closed to its owner’s friends as the "Middle Chamber" is to those Freemasons who have not yet attained the rank of Master. And yet...

It was of the utmost necessity that our bogus painter not be caught at his work by the honorable persons whose friendship he sought.
To meet this twofold necessity, he had devised a curious method of deceiving them.
He presented himself to them as one of those vain, comical simpletons who, in their utter mediocrity, consider themselves men of genius—and, above all, wish to be perceived as such. He spoke to them of his talent with a conceit whose apparent stupidity was so intelligently feigned that it was impossible not to be taken in by it, and not to be amused by it. One had to hear him lament what he termed his "artistic modesty"—a modesty of such acute sensitivity, he claimed, that he felt utterly incapable of working toward the completion of a piece upon which anyone else had cast an eye before it had reached what he deemed absolute perfection. This afforded him the opportunity to speak of a canvas he claimed to have on his easel—a work which, according to him, was destined to spark a veritable revolution in painting—yet which he begged to be excused from showing until it had become the masterpiece of execution he had envisioned. And that, he would add, was why his friends must understand his need to shut himself away in his studio. He expended veritable treasures of ingenuity in orchestrating a host of minor stratagems designed to sustain the legend of vanity he sought to cultivate around himself. His friends became the propagators of this legend, which afforded them the pleasure of directing at this so-called man of genius a barrage of jests of which he was the

the first to laugh, all the while trying to give the impression that he didn't understand them. Thus, at the end of the fine dinners to which they were invited, they never failed to drink to Balaam (the supposed subject of the famous painting) and especially to his donkey. This, accompanied by winks whose meaning our man pretended not to understand, doubled their pleasure.

Balaam's Donkey It was just as ridiculous as a subject for a painting, especially because of the face the inventor of the trick could make, as the physical tests for entry into Freemasonry are. And it was just as useful. To complete the scene, our counterfeiter always took care to place, in his workshop, right opposite the door, some hideous piece of trash he had made expressly for the occasion. He fully expected his friends to be itching to look through the keyhole to prove his incompetence in what he pompously called "his art." This precaution ensured he would benefit from their indiscretion. Those who fell into the trap, in fact, never failed to tell the others about their amusing discoveries. Then it was a race to see who would press their eye to the keyhole, who would in turn recount what they had seen. In this way, they entrenched the deception within themselves. But they also entrenched it around them and, without realizing it, they became accomplices in the deception, since they helped to conceal the purpose of the criminal work their host was undertaking. Indeed, protected by this skillful en-

A midst this web of schemes—he, the target of constant mockery, yet for that very reason all the less suspected—worked quietly away at the production of his counterfeit banknotes. "He’s 'crust-making' again," his friends would say cheerfully to one another whenever they knew he was shut away in his workshop. "Balaam and his ass are face-to-face." And his wife, who knew exactly what was afoot, would join in their teasing; yet she did so with an affectionate benevolence that seemed to plead for leniency: "Oh, come now! Surely you can let him have this little indulgence," she would sigh. "It causes no harm to anyone; and it gives him such pleasure!" In this way, she actually added to the useful suggestions... In truth, the naive souls who so readily mocked their host—who, in turn, was mocking them far more effectively—formed, together with him and his wife, a veritable secret society dedicated to the art of counterfeiting. Within this society, there were but two initiates: the creator of the "Balaam trick" and his better half. They alone knew the true purpose of the unwitting collaboration their friends were lending them. Indeed, they alone were even aware that such a collaboration existed. As for said friends—though they were a hundred leagues away from suspecting the reality, and though it seemed to them they shared nothing more than the sort of casual acquaintances one finds anywhere, every day—they were, in fact, full-fledged partners in a criminal enterprise, for, unwittingly, they shielded it with the cloak of their own respectability. They were even partners with a vested interest. For they derived a benefit from this enterprise: that of...

...fine dinners and merry evenings, the costs of which were defrayed using the counterfeit banknotes that had been fabricated.
Counterfeiters without knowing it; yet, in a certain sense, counterfeiters nonetheless—through an unconscious complicity of the very same nature as that found among the members of any secret society which, harboring an illicit objective, conceals that objective from its so-called initiates. This took place—as I have mentioned—some thirty years ago. Closer to our own time, Madame Thérèse Humbert provided us with a textbook example of a secret society of this same type, albeit one slightly more complex.
In this latter instance, rather than the fabrication and circulation of counterfeit banknotes, the scheme revolved around the exploitation of an empty safe. Here, too, the true objective was meticulously concealed. As for the method employed, it was that of any skillfully constructed secret society: the enlistment of the unwitting—individuals who, by virtue of their social standing or for any other reason, could be utilized to facilitate

the attainment of the goal. The higher their position, the more valuable their active participation proved to be. It was a secret society—undoubtedly—less intricately organized than Freemasonry, yet more complex than the one formed by our aforementioned counterfeiter and his associates; for, in Madame Humbert’s entourage, there existed—one must assume—various gradations of initiates: quarter-initiates, half-initiates, and three-quarter-initiates. Indeed, it is exceedingly difficult to accept that, among all those high-ranking magistrates and civil servants—with whom "Great Thérèse" had so virtuously girded herself—every single one remained a dupe to the exact same degree, and for a period of twenty years! To entertain such a notion would be to disregard the laws of both nature and logic.

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THE SUPERIORITY OF THE SECOND TYPE OVER THE FIRST.

The organizers of political secret societies may proceed just as—each in their turn—our forger and the daughter-in-law of the Freemason Keeper of the Seals, Gustave Humbert (herself the wife and sister of other Freemasons), have done. Consequently, one must conclude that there may exist not merely a single species of secret society—as the defenders of Freemasonry attempt to make us believe—but rather at least two distinct types of such societies. The first type strives to conceal its very existence, under the impression that by doing so, it will more easily conceal its ultimate objective. The little we have said regarding them should suffice to demonstrate that these are the most imperfect of the two—unless, that is, they recruit their members from specific, specialized circles, as we have previously indicated. After a certain period, their "secrecy" becomes nothing more than a mere fiction; indeed, it most frequently happens that, within such societies, the members who display the greatest zeal are none other than those dispatched there by the police.
The second type—founded by more astute conspirators—makes no effort whatsoever to conceal its existence. Instead, it marshals every resource afforded by an intentionally intricate organizational structure for the sole purpose of concealing its objective.
Given that the uninitiated public is utterly naive regarding the subject of secret societies, this distinction—essential though it is—eludes them entirely. They have never even given it a moment's thought; and—as is readily understandable—it is certainly not the...

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...Freemasons who will draw his attention to this
point. These individuals currently have too much of an interest in fostering the belief that Freemasonry is not a secret society. Moreover, have they themselves ever truly reflected upon this? I assert that they have not. For to the true founders of secret societies, the genuine and essential art lies in ensuring that the objective of these societies remains concealed from the vast majority of their members. It must be revealed only to the leaders—and not even to all the leaders, but only to a select few among them. The two preceding examples suffice to make this clear. "Show us," it might perhaps be said at this juncture, "the methods by which a society that conceals its objective from its members can nevertheless induce them to work toward the realization of that objective." This is precisely what will be set forth in the course of the study we are now undertaking. So as not to disrupt the logical flow of this study, I shall confine myself for the moment to pointing out that an indication regarding this matter can already be found in the two cases I have just cited. The counterfeiter’s accomplices played the role assigned to them by him. They labored toward the realization of the objective; and yet, they were entirely unaware of what that objective was. Indeed, it was precisely *because* they had no inkling of it that they lent their assistance. The same may be said of certain associates of Madame Humbert. I would add that, just as a regiment is—when necessary—set in motion by being

informed only of the location of its first way point—which may

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— which, moreover, may be nothing but a feint — likewise, one may propose a certain objective to the members of a Society without allowing them to suspect that this objective, once attained, will serve as a mere stepping stone toward something else entirely. A sailing ship is often compelled not to steer directly toward its destination. It tacks; it beats to windward, as necessity dictates. The captain knows why. Yet it is by no means necessary for the cabin boys to know the reason in order for them to play their useful part in the maneuvers.
It is from such observations that true conspirators—those profound organizers who seek to create genuinely secret societies—draw their inspiration. They proceed from the principle that they must lead their adherents along tortuous and rugged paths which, much like mountain roads, often compel the traveler to turn his back upon the very summit he seeks to reach. Their experience—or perhaps their genius—has taught them that this is the only way they can safeguard themselves against the inevitable peril of indiscretion. If they exercise the prudence of withholding from their members the ultimate objective toward which the association is striving, it is clear that those members can never reveal it. If, furthermore, they designate a different objective—and succeed in convincing their members that it is the realization of *this* alternative goal toward which they are laboring—the strategy becomes even more effective; for in such a case, the more the initiates speak, the more they propagate the deception—and, consequently, the more they reinforce the very secrecy they are meant to preserve. A secret society constituted in this manner finds itself shielded against the idle chatter, the imprudence, and the blunders of its own members. It is

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against the desire to harm it that some of them might have on the day they leave it; it is also
finally against the spies that the police of the various
governments might introduce into it, in order to be informed of what is happening there. One understands the superiority of such an organization, and one must already realize that the true
secret societies, the only ones that have a chance of keeping
their secret, the only ones truly formidable consequently, are those that have been built on the model we have just indicated.

PROOF THAT FREEMASONRY IS INDEED A SECRET SOCIETY OF THE SECOND TYPE,
that is to say, of the most DANGEROUS.

Let us now return to Freemasonry and examine its particular case.

Does it belong to one or the other of the two categories of secret societies we have just outlined, and, if so, to which of the two?
To form a reasoned opinion on this point, we can start with a certainty. Indeed,
Freemasonry, as we have said, has existed in
France, as we understand it, for nearly two
centuries. This is a minimum period of time about which no doubt is possible. Moreover, less than twenty-five years after the appearance of the first lodges, there were some not only throughout France, but
throughout Europe. Now, despite the fact that such a long period of
time has passed since then, and although one might-

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Despite the widespread opposition to Freemasonry, it remains unclear exactly what the true

aim of this association is. Is it philosophical? Or mutualist? Or political? Or anti-Catholic? Or liberal? Or recreational? Or pornographic? Or Satanic? Each of these hypotheses has its proponents—and every one of them has solid grounds upon which to base their opinion.
Freemasonry has, therefore, concealed its objective. Had it openly declared it, everyone would be in agreement.
It has concealed its objective, for its character and statutes have varied over time; indeed, not only have they varied, but these variations have consistently corresponded to specific prevailing circumstances. These changes were, therefore, deliberate and premeditated. At all times and in all places, Freemasonry has presented itself in precisely the guise required to ensure its continued existence. Consequently, the character it assumed—and the objective it asserted in its statutes, modifying it according to the times and circumstances—represented neither its true character nor its genuine objective. This is an established fact, the self-evident nature of which is beyond dispute.
Here is another point that is no less certain: Freemasonry has not merely concealed its objective from "profanes" (non-members); it has concealed it even from its own adherents. The proof lies in the fact that they, too, fail to reach a consensus when questioned regarding Freemasonry. Above all, they would find themselves in complete disagreement were one able to bring face-to-face either the Freemasons of every nation on earth, or all the French Freemasons who have lived over the past two centuries. A great number of the latter were devout Catholics who...

held to be sincere the declarations of “tolerance” and “respect for all religious faiths” that appeared at certain times in Masonic statutes. In contrast to these, a great many would present themselves as rabid anti-Catholics and assert that the mission of Freemasonry is to annihilate Catholicism. Similarly, from a political point of view, almost all Freemasons of the old days would protest that Freemasonry is an association that teaches respect for the monarchy; and they would support this claim with authentic documents. Besides these, there are those who would claim that Freemasonry is devoted to the Bonaparte cause, which it has indeed served twice, only to betray it twice afterward. Others, finally, those of 1793 and those of today, would swear that the Republic is the only government with which the Freemasonry, to such an extent that the Republic and Freemasonry are indistinguishable, and that, in the words of one of its members, Freemasonry is the Republic in disguise, while the Republic is Freemasonry in the open.

Here again, we can say: if Freemasonry had made its true purpose known to its members, we would not have to observe such contradictions among them.
There can be no doubt on these two points: First, Freemasonry conceals its purpose. Therefore, it is a secret society.

Second, it is not one of those societies that...

...schemes conceived in a childish manner, which correspond to the first type we have identified. It is built upon an entirely different plan. It does not conceal its existence; it merely confines itself to concealing its objective—yet it conceals this objective from its own adherents just as it does from the uninitiated.
It therefore falls into the second category of secret societies—those we have recognized as being the *perfected* secret societies: the most perfidious, and consequently, the most dangerous.
It might perhaps be objected that Freemasonry could have pursued multiple objectives within the same country, albeit at different epochs, or conversely, pursued multiple objectives simultaneously, but in different countries. This is not possible, for the very simple reason that follows: It is a scientifically recognized law that the organization of any

living entity is always adapted to that entity's specific purpose. Such adaptation constitutes the very condition of an organism's existence. In the context of a society, what is termed "organization" is nothing other than the adaptation of the means at that society's disposal to the objective it seeks to realize. Were the objective to change, the organization would necessarily have to change as well. Yet, the Masonic organism exhibits no such variations. Its federations have not undergone modification over time, save in the direction of further refinement. Furthermore, if—rather than viewing them through the lens of time—one surveys, in a single comprehensive glance, all the federations currently in existence, one observes that they are all organized in precisely the same manner. They do, admittedly, present a few...

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differences in rituals and regulations. But the Masonic body itself, which we will soon examine, is everywhere and always the same. Therefore, the goal is unique and unchanging. Only the declarations and attitudes change; and, as we shall see, they change only according to what is required for the realization or preservation of this single goal. Would Freemasons, on the contrary, have the audacity to maintain that it is natural that the Masonic body has not varied, given that their goal has never varied either? Would they claim that their successive adherence to this or that political regime was merely formal, and that their association has never had but one ideal, the one they express with the words: progress, civilization, enlightenment, justice, democracy, liberty, equality, fraternity?
Then, the answer would be simple. We would say to them: —Progress, civilization, enlightenment, justice? Begin by clarifying what you mean by these nebulous words. No pointless discussions! If you agree to this, you will quickly show us that, in your thinking, everything boils down to one single thing, the one you now claim is the goal of Freemasonry: the destruction of Catholicism. Now, we have seen that you have lied on this subject for over a century. You have lied likewise from a political standpoint. Even today, you lie when you speak of democracy. You are all-powerful, indeed, and you only use your omnipotence to put the

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nation beneath your feet. You seek to create equality below, yes; but you place yourselves apart and above. You establish equality in servitude. As for liberty and fraternity, we saw what you did with both in 1793, and we see what you are doing with them today. Your goal, therefore, is not what you say it is. Either you are hiding it from us, lying to us; or you are being lied to, by being kept from us. In either case, Freemasonry is a secret society, as we have demonstrated.

Freemasons can therefore claim all they want that Freemasonry is not a secret society. The facts contradict their claims. The further we advance in this study, the more we will realize this.

Freemasonry is not a secret society simply because its purpose is unknown; it is secret in many other respects: because its founders, methods, the nature of its past work, and its organization are unknown. It conceals all of this from both its members and non-members, just as it conceals its purpose.

Finally, we must add that when we study its organization, we will find that Freemasonry is more than a secret society, for it is a layering of societies, some of which are secret from others; so that the so-called initiates are initiated into nothing at all, except perhaps into worship, irrational passion, and the religion of secrecy.

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—in such a way, moreover, that a midst this tangle of increasingly hidden societies, there

exists one that would be impossible to establish within the profane world—one that is completely secret, in the sense that everyone, save for those who belong to it, knows absolutely nothing about it, not even of its very existence.
This is how Freemasonry is not a secret society.

CHAPTER II
Freemasonry is a colossal organization of lies.

FREEMASONRY IS OBLIGED TO LIE. From what we observed in the previous chapter, we must conclude that Freemasonry is, by its very constitutive principle, inexorably condemned to lies. We can affirm this a priori, without fear of being mistaken, even before knowing Masonic declarations and actions.

Indeed, it is always necessary to propose a goal to the human beings one wishes to bring together. Now, how can the founders of a society possibly recruit members if they do not want to say what their purpose is? They have only one means at their disposal. Since they refuse to reveal their true goal, they will necessarily have to propose a false one. They will therefore be forced to lie. This is one of those deductions against which there are no arguments.

We shall see that this is indeed the case for the

Freemasonry. To do this, we need only observe it as it truly is, while simultaneously listening to what it tells us about itself.

FREEMASONRY IN PROTESTANT COUNTRIES VERSUS THAT IN CATHOLIC COUNTRIES.

We are struck, first and foremost, by the diverse guises under which this society presents itself in different countries.
It is, for instance, a common—almost banal—assertion that in England, America, and Germany, Freemasonry is by no means the same entity as it is in France. In these three nations, as in others, it is seen as religious, conservative, traditionalist, and patriotic. The situation is entirely different within contemporary French Freemasonry. Are these differences in the character of Freemasonry across various nations merely a matter of chance? No; for by drawing the necessary comparisons, one discovers that they invariably correspond to a specific, determinate factor. Indeed, to date, Freemasonry has manifested itself in much the same way across all Protestant countries, and in much the same way across all Catholic countries.
It is in the former—the Protestant nations—that it appears as religious, conservative, traditionalist, and patriotic. This fact has been attested to a hundred times over. It is, so to speak, a matter of public record—one that has, in fact, contributed significantly to the proliferation of numerous misconceptions regarding the Masonic institution. We shall now proceed to examine...

...later, the reason to which this peculiarity is owed. On the contrary, it is now acknowledged by Freemasons themselves that Freemasonry is resolutely anti-religious in Catholic countries. For a long time, they denied this. They no longer deny it now. We might add that, in those countries, Freemasonry is not only anti-religious but is also revolutionary and destructive from a political and social standpoint. This, the parties concerned still deny—just as they denied its anti-religious character for as long as they believed it was in their interest to do so. Perhaps they will admit it one day. In the meantime, it is proven by the propaganda brochures circulated within French lodges and

distributed by their members to the profane world.
In Austria, it is an established fact that Freemasonry seeks the destruction of the Catholic Habsburg monarchy, having first wrested from it the supremacy over Germany—a supremacy it then bestowed upon the Protestant Hohenzollern family. This is a historical point that is now well known, the demonstration of which is set forth in the monumental work by Deschamps and Claudio Janet, *Les Sociétés secrètes*, and in that of Henri Delassus, *Le Problème de l'heure présente*.
In Spain, Freemasonry aims to destroy the government of the Catholic Bourbons in order to replace it with a revolutionary and atheist government. This is what was declared at the Grand

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The Grand Orient of France, in 1902, between Spanish and French Freemasons.

Mr. Jean Bidegain provided interesting information on this point. The newspapers had already informed us that the perpetrator of the attack committed against the King of Spain on his wedding day was a member of the École Moderne, one of the most important Spanish anarchist centers, of which Mr. Ferrer was the director. Now, Mr. Bidegain wrote to L'Éclair at the beginning of July 1906, this Mr. Ferrer played an important role from an international Masonic point of view. From Spain, on behalf of the Regional Grand Lodge of Catalonia, he maintained the closest ties with the Grand Orient of France. He even pursued negotiations aimed at having the Grand Lodge of Catalonia recognized as the sole symbolic authority in Catalonia and the Balearic Islands, while the dogmatic and administrative governance of the Catalan higher lodges would be reserved for the Grand Orient of France.

This is the information that Mr. Jean-Baptiste Bidegain provided to the public about Brother Ferrer, whom he knew as a professor of Spanish at the Grand Orient's Commercial Courses, a member of the Parisian lodge Les Vrais Experts and of the Chapter Les Amis Bienfaisants, and who is indeed listed in Masonic directories.
Brother Ferrer is therefore an important figure in Freemasonry. He negotiates with the Grand Orient of France on behalf of the Regional Grand Lodge of Catalonia, and he is also the

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...the director of an anarchist center of which the King's assassin was a member.
Furthermore, plans for the establishment of a Spanish republic were affirmed at the Convent of the Grand Orient. And finally, the Regional Grand Lodge of Catalonia has, as its political program, the overthrow of the Spanish monarchy. These are sufficient grounds for assessment to allow us to state that, in Spain, Freemasonry is revolutionary and subversive—just as it is in other Catholic states—and that it is not without ties to the proponents of dynamite propaganda.
The assassination of King Don Carlos and his son has proven that the situation is identical in Portugal.
As for Italy, if Freemasonry there appeared to favor the consolidation of Italian unity under the House of Savoy, it was because this seemed to it the course of action dictated by circumstances for achieving the destruction of the Papacy's temporal power. Now that this destruction is a *fait accompli*, Italian Freemasonry is turning against the House of Savoy. It is becoming revolutionary, just like the Masonic bodies in other Catholic countries.
Freemasonry thus presents different faces depending on whether it is situated in a Catholic or a Protestant country. This is a fact that is now firmly established—and one which, we repeat, is acknowledged by Freemasons themselves.

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VARIATIONS OF FREEMASONRY IN CATHOLIC COUNTRIES,

ACCORDING TO ERA AND CIRCUMSTANCE.

Another fact is no less certain: the face that Freemasonry presents in Catholic countries varies according to the era and the circumstances.
There is no clarity of stance within this association; on the contrary, there is a habit—indeed, a distinctly marked aptitude—for bowing as low as necessary and for altering its demeanor whenever it deems such a change to be in its own interest. Thus, for example, the air it assumes when it must reckon with established powers is the exact opposite of the bearing it adopts the moment it gains the upper hand.
The desire—the will—to deceive is clearly evident here. And, for this very reason, we are fully justified in believing that the difference existing between Freemasonry in Catholic countries and that in Protestant countries is, itself, the consequence of a maneuver aimed at the realization of a mysterious objective.
When introduced into Catholic countries, Freemasonry invariably begins by presenting itself as conservative—just as it does in Protestant countries. It becomes revolutionary and destructive only when it realizes that it can do so with impunity. This is precisely how events unfolded in France.
Here, for instance, are the declarations of a Brother...

...an Orator, as reported by a certain Bro. de la Tierce, who wrote *An Apology for the Order of Freemasons* in 1747.
"Let us endeavor to define the Mason so that we may better understand him," said the Brother Orator in question.
"Picture to yourselves a man who fears God, is faithful to his Prince, renders to everyone what is due to them, and does not do unto others what he would not wish done unto himself: that is the Mason. There lie his mysteries; there lies his secret...
"I said: the Mason is a man who fears God; indeed, he who strays from the duties of Religion is no Mason. He usurps the name; he has never deserved to bear it. He is nothing more than a bizarre compound of pride, ambition, greed, fury, and hatred. What a tableau unfolds before my eyes! What horrors! I see force and violence subjecting all things to their dominion. Who can dispel these monsters? Sacred laws of Religion, to you belongs this honor!" (1) According to these declarations, Freemasonry would be an association "of men who fear God and are faithful to their Prince"; and one could draw the same conclusion from many other declarations made from the inception of Freemasonry up to the eve of the Revolution, and from 1815 to 1870.
Moreover, the statutes of the French federations formerly included a prohibition against engaging in politics...

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(1) Cited by Mr. Louis Dasté in *La Bastille*, an illustrated anti-Masonic newspaper, issue dated May 1907.

...politics within the lodges and enshrined as a fundamental obligation "respect for every religious faith." This is how Freemasonry begins in Catholic countries—we repeat this point. But wait until it has first managed to be tolerated, and then accepted; and you will see it—in France, for example—seize power, just as it did in 1793 and in our own era; you will see it assassinate or proscribe those very princes to whom it had initially declared one must remain faithful in order to be a true Mason; and you will see it massacre or despoil—after having attempted to dishonor them—the ministers of that very religion whose "sacred laws" it had once invoked. These are matters of fact. Beyond these facts, Masonic rhetoric, moreover, shifts according to circumstances. Indeed, that very same French

Freemasonry—which declared, through the voices of its Orators in the 18th century and the first half of the 19th, that "he who deviates from the duties of Religion is no Mason"—that very same Freemasonry offered the following definition of itself quite recently, in 1902: "Freemasonry is the Counter-Church, Counter-Catholicism, the Church of Heresy." (Programmatic article in the Masonic journal *L'Acacia*.)
The *Bulletin of the Grand Orient of France* for September 1885 contained a profession of faith that lends support to the definition provided by *L'Acacia*: "Catholicism—we, as Freemasons, must pursue its definitive demolition." For its part, a memorandum from the Supreme Council corroborated the aforementioned declarations with the following statement:

"The struggle engaged between Catholicism and Freemasonry is a struggle to the death, without truce or mercy." In 1902, Brother Delpech, in his speech at the Convent banquet—which was included in the official proceedings—uttered the following words, the import of which cannot be mistaken: "The triumph of the Galilean has lasted twenty centuries. He, in turn, is dying. The mysterious voice which, in days gone by, upon the mountains of Epirus, announced the death of Pan, today announces the end of the deceitful God who had promised an era of justice and peace to those who would believe in Him. The illusion has lasted a very long time; the lying God, too, is vanishing; He is departing to join, in the dust of ages, the other divinities of India, Egypt, Greece, and Rome, who saw so many deluded creatures prostrate themselves at the foot of their altars. Freemasons, it pleases us to note that we are not strangers to this ruin of false prophets. The Roman Church, founded upon the Galilean myth, began to decline rapidly on the day the Masonic association was established. From a political standpoint, Freemasons have often varied. But, at all times, Freemasonry has stood firm on this principle: War on all superstitions, war on all fanaticisms!" "Freemasonry has always stood firm on this principle," says Brother Delpech. What, then, are we to make of the declarations made by the Freemasons of the 18th century and by those of the first half of the 19th? And, furthermore, how are we to explain the attitude

...of the English and American Protestant lodges, where chaplains are still to be found? Are we to take all these declarations into account in forming an opinion on Freemasonry? If so, which ones are we to trust? Those disseminated between 1730 and 1789, and between 1815 and 1870, or those being boldly formulated today?
The curious thing is that, whichever stance we adopt, we will hear the defenders of Freemasonry reproach us for it.
The opinion of Brother de la Tierce, these gentlemen tell us, binds no one but Brother de la Tierce himself. That of Brother Delpech likewise binds only its author. The same applies to the definition offered by the journal *L'Acacia*. The Grand Orient of France itself lacks the authority to speak on behalf of Freemasonry as a whole. Freemasonry, they claim, transcends Brothers de la Tierce, Delpech, and the others; it also transcends the Masonic journal *L'Acacia*, and even the Grand Orient itself.
In that case, where is it to be found? That is precisely what they take great care not to tell us.
DECLARATIONS WITHIN MASONIC STATUTES. Let us now take the trouble to listen to what French Freemasonry says about itself in its Constitution and statutes. We shall see clearly revealed therein its persistent intent to deceive.
Freemasonry began by declaring...

...in its statutes—for fifty years prior to the Revolution and for eighty years thereafter—that it is an association that is solely "philosophical, philanthropic, and progressive"; that its guiding spirit is one of "tolerance"; and that it "respects the religious faith of each of its members." It further added that it does not concern itself

with politics, nor does it permit discussions on such matters—or on religious questions—during its meetings. Finally, it affirmed itself as professing a belief in "the existence of God and the immortality of the soul." These declarations are found—or have historically been found—within the constitutions of all Masonic federations. They therefore possess a character of solemnity; and, given that they are simultaneously universal in scope, they must be regarded as constituting the very credo of Freemasonry—a credo that defines it as a spiritualist, deist association, respectful of all religions—that is to say, of all forms of spiritualism and deism.

But if this is the case, how—alongside this formal declaration affirming a belief in God and the immortality of the soul—can there be room for a second declaration which, conversely, proclaims "absolute freedom of conscience"—a concept understood and practiced in vastly different ways depending on the country and the era? In France, the following sequence of events unfolded: At the very moment when Freemasonry was presenting itself as spiritualist, deist, and respectful of all religions, it was simultaneously admitting among its adherents every conceivable theory—whether religious or anti-religious, deist or anti-deist, spiritualist...

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...or anti-spiritualist, social or anti-social. In recent years, it has reached the point of harboring anti-patriotic theories just as readily as patriotic ones—no doubt awaiting the moment when it will exclude the latter, just as it has already done with religious beliefs and deistic concepts. Monthéus, Malato, Sébastien Faure, Hervé, and many other anti-militarists and preachers of anti-patriotism are Freemasons. And yet, Freemasonry asserts its patriotism. What is the meaning of such a confusion of principles within an association that claims to be philosophical and that commends itself, with such emphasis, on the basis of Reason?

« — "You are a deistic society," one might have said to the French Freemasonry of yesteryear; "in that case, do you not admit anti-deists into your temples?" — "On the contrary, we extend the warmest welcome to them." — "Then do you compel them to subscribe to your deistic program?" — "No, we do not compel them to do so." — "In that case, you do not have a deistic program, despite what you say." — "Yes, we do have a deistic program. We believe in the 'Great Architect of the Universe' and in the immortality of the soul." — "You have a program; yet you permit your members not to adhere to it. That is exactly as if you had no program at all. And, consequently, one is left to wonder why you insist on claiming that you have one." »

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Can one, indeed, imagine a society that declares itself to be a society of honest people and yet accepts professional thieves as members?

What is the explanation for such a contradiction between doctrine and deeds?

This can only be understood if one attaches due importance to the process followed by our Masonic Order. Originally—as we have stated—it was traditionalist in our country, just as it remains today in Protestant nations. Nevertheless, it accepted non-Catholics and materialists alongside deists. It did so, however, only while simultaneously disavowing such a practice whenever necessary (see the declarations of Brother de la Tierce, cited earlier: "He who deviates from the duties of religion is no Mason"). Yet, even while disavowing it, it proceeded to do it nonetheless, citing tolerance and freedom of conscience as justification. Then, in the name of these very principles of tolerance and freedom of conscience, it eventually proceeded to exclude—first the Catholics, and subsequently the deists. If this did not constitute a maneuver designed to deceive the public, then what, precisely, does such an evolution signify?

The evidence of Freemasonry’s ferocious hatred toward Catholicism is so glaring today—having been so thoroughly exposed to the light of day—that any pretense of hypocrisy has become impossible. Freemasonry recognizes this; and that is why—with the same energy it once expended over a century and a half (save for the revolutionary period) in affirming

its respect for religion—it now openly proclaims that its objective is "the destruction

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...of the Church," that it is "the Counter-Church"! "Counter-Catholicism," "the Church of Heresy." It even goes so far as to declare that, on this point, it has never wavered. From this, one must conclude that, having stated the exact opposite for one hundred and fifty years, it has been lying throughout those one hundred and fifty years.

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

French Freemasonry has inscribed its spiritualism everywhere, using the formula: "To the Glory of the Grand Architect of the Universe"—a phrase that appeared on the frontispiece of its temples, at the head of its Constitution and bylaws, on the first page of all its publications, and even on its stationery. It gave voice to this sentiment in all its ceremonies and at the opening of all its proceedings. Not only did it proclaim "the Grand Architect of the Universe"—as did all other Masonic bodies across the globe—but it also blessed Him and sang His praises with love.
Here, by way of testimony, is the first verse of a hymn that was customarily used by the Grand Orient during ceremonies for the consecration of a Masonic temple. It was the Worshipful Master who sang this verse:
God, whose benevolent goodness
Created us for happiness,
And who follows us even into the abyss
Into which our error has plunged us! We adore You when the light
Spreads forth to enlighten us;
And when the shadows cover the earth,
We shall come once more to adore You!

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And all the Freemasons repeated with the Worshipful Master:
When the shadow covers the earth, We will come again to worship you! (Stomping their feet; Yes, worship you! worship you! worship you! Yes, worship you! worship you! worship you! After the Worshipful Master, it was the Senior Warden, then the Junior Warden, who in turn sang their verse to the "Great Architect"). The Worshipful Master said one more to conclude. And after each of these verses, all the brothers chanted the last two lines, stamping their feet:
Yes, worship you! worship you! worship you! Yes, worship you! worship you! worship you!

So, the French Freemasons worshiped the God "whose propitious goodness had made them for happiness and followed them into the precipice into which their error had plunged them!"... They worshiped him "when the light spread to enlighten us"... "When the shadow covered the earth," they still came to worship him! They worshiped him, stamping their feet! They adored him! They adored him! They adored him! It was a frenzy of adoration on their part... But suddenly, the Grand Orient of France irreverently turned its back on this same Great Architect! This happened on September 14, 1877. Before that date, it worked to the glory of the Great Architect, feasted to his glory, and inaugurated lodges to his glory. Not a word was spoken that was not pro-

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not a single wish was expressed except to this glory; not a single letter was written, not a single commission given, except on paper bearing the pious letterhead! And on this day, September 14, 1877, that is to say, at a time when it felt sufficiently free to manifest its true feelings, the Grand Orient shamelessly disowned its Grand Architect! It even went further: it declared itself his enemy. To such an extent that, despite the liberal professions of faith contained in the statutes of this federation, it became a very bad

mark for a layperson seeking initiation to declare that he was not absolutely convinced that the Grand Architect had ever been anything other than a myth. After deism in music, suddenly it was fanatical and uncompromising materialism. What an extraordinary philosophical association!

THE DECLARATION CONCERNING POLITICS.

We will experience the same surprises if we examine Masonic declarations concerning politics.

For one hundred and fifty years, Freemasonry has affirmed, it has proclaimed in its statutes, as we have said, that it does not concern itself with politics and even that it forbids in its lodges any discussion that might relate to this subject. Now, something truly extraordinary for an association that did not concern itself with politics, it suddenly appeared to be in possession of all the positions in the State.

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...during the Revolution—and today, we see her repeating this very miracle! Let us add that it would take volumes to cite all the documents proving that the meetings held in her lodges are dominated by political discussions, in flagrant defiance of the declaration enshrined in her statutes.
It is noteworthy that, even after she had already secured control of the Republic, Freemasonry persisted in asserting her renunciation of politics. She flattered herself that she could never be caught red-handed in a lie on this particular point. Her initial infiltration had been executed beneath a veil of anonymity—a veil that only a rare few initiates, such as Barruel, Eckert, Deschamps, and Claudio Janet, had managed to pierce. Until very recent years, the French public remained entirely unaware of this initial infiltration.
It was "the Jacobins" whom the public generally held responsible for the Terror; they failed to perceive that the term "Jacobinism" is, in itself, devoid of meaning—that, in reality, it represents merely one of the many guises of Freemasonry. The latter fully expected that the very same stratagem which had served her so well in 1793 would prove equally successful once again. Slipping in stealthily—first behind the banner of Liberalism, then behind that of Opportunism, and finally behind that of Radicalism (movements she had successively spawned for the sole purpose of better concealing herself)—she had already firmly entrenched herself in power before anyone had even begun to speak of her existence. It was not until the issue was brought before the public—framed in the form of that "arithmetical proportion" which I have established—

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...in my 1892 work (*Freemasonry and the Religious Question*), I sought to draw attention to the stratagem by which "the Widow" had managed to erect a throne above the Republic—and to occupy it—without anyone taking notice. Once this second invasion was exposed with such undeniable clarity, it became just as impossible for Freemasonry to persist in claiming that it did not engage in politics as it was for it to speak of its so-called respect for Catholicism. It understood this well; and, resolutely, it removed from its statutes the paragraph prohibiting political discussions within the lodge. Having effected this removal, it turned toward those who reproached it for its interference in State affairs, and, cynically, it told them: "Well! Yes! Freemasons *do* engage in politics within the lodge. But why on earth shouldn't they? Read our statutes. You will find nothing therein to forbid it."
It would seem that, having reached this point, Freemasonry could no longer dissemble. This is a mistake. It suffices for it to feel pressed by necessity—casting aside all sense of shame—for it to attempt, when the occasion arises, to retract the very words and even the very deeds that had escaped its control.

Thus, right in the midst of the 1906 Convent, one could witness Radical Freemasons entering into conflict with the Socialists, who were attempting, in their turn, to use Freemasonry as a vehicle to attain power. To serve the needs of their cause, the former strove to convince the latter that Freemasonry is a...

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a philosophical, not a political, association. And they added, de Fair being the most convinced, that "to try to draw it into the arena of political parties would be to misunderstand its principles"... One feels such a strong urge to laugh in the face of such phenomenal hypocrisy that one almost forgets to be indignant.

MASONIC LIES.
GOOD FAITH COMMON TO LIARS.

We are thus faced with the following strange observations: Although French Freemasonry began by declaring itself, like all others, spiritualist and deist, it has always, in fact, tended to concentrate materialists and atheists.

Although she proclaimed on her sign, and as long as she believed it was in her interest, that she was working for the glory of the "Great Architect of the Universe," she hastened to renounce him as soon as she felt free of all constraints.

Although she persists in proclaiming freedom of conscience, she no longer wants anyone to affirm the existence, or even pronounce the name, of the Great Architect whom her initiates once worshiped in unison.

Although she affirms her respect for all religious faiths, she wages a fanatical war against the Catholic faith.

Finally, although she declared that she did not concern herself with politics, she has twice taken power.

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...to observe the position it occupied during the Revolution—just as it occupies it now—manifesting its spirit of tolerance sometimes through massacres in prisons and elsewhere, and at other times through proscriptions, persecutions, and the monopoly on information that it is preparing to establish for its own exclusive benefit. Under these conditions, can one place any credence in a single one of Freemasonry’s declarations?
Once one begins to notice the contradictions inherent in this extraordinary association, there is no end to them. They are encountered at every turn—in the minute details just as much as in the broad outlines. Indeed, matters reach such a point that one begins to wonder whether Freemasonry might not simply be an incoherent society.
Incoherence! Could that, then, be the entire Masonic secret? This is a conclusion that most of our compatriots readily accept—whether to spare themselves the effort of further investigation, or because they have encountered too many Freemasons who distinguished themselves solely by their loud and cumbersome mediocrity. But let them beware! If they accept this hypothesis, they will find themselves confronted with an insurmountable difficulty.
Freemasonry is all-powerful in France. It exercises a veritable despotism there. And, as we have already noted, this is the second time this has occurred. It is, therefore, impossible to deny the very real power of this association. Yet, incoherence and a lack of intelligence cannot possibly generate strength. Moreover, how could one accept...

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...mere incoherence—especially when, far from ceasing to contradict itself during periods

when it is compelled to reckon with existing authorities, Freemasonry is seen, conversely, to strive implacably toward one single, identical goal the moment it feels itself to be in command? The contradictions we have highlighted, therefore, cannot be explained away as mere incoherence. Consequently, we must conclude that these contradictions are deliberate, calculated, and premeditated—in short, that they constitute maneuvers designed to deceive both the governing authorities and public opinion.

There is, therefore, no room for doubt: the moment we ask French Freemasonry to bear witness to its own nature, we discover that for one hundred and fifty years, it has declared before the nation the exact opposite of what it subsequently revealed to be its true intent—doing so in the two specific instances when it felt itself to be in command, and was, therefore, free from any external constraint.

Had we the time to compile here the official records of the deliberations held within the lodges and *Convents*, the picture would be vastly different! We would see that the contradictions and falsehoods with which these documents teem are so numerous that they would suffice to fill several volumes. Since these volumes have already been written, it is needless to reprint them here. Moreover, it would be impossible to summarize them; one cannot summarize sheer documentary accumulations. Should there be readers who—rather than taking matters on faith—prefer to heed the spirited impulse to educate themselves fully and independently, let them consult the works to which we...

...let us speak. Therein they will find documents in sufficient number to form a reasoned opinion. The more closely they examine them, the more convinced they will become that falsehood is indeed the fundamental law of Freemasonry—its most natural and constant necessity. In its writings as in its words, in its public acts as in its abstentions—whether cynically or hypocritically, and in whatever manner it deems useful to its interests—the Widow lies. And it is precisely to those it intends to destroy that it directs its most audacious lies. This is understandable. It conceals its plans from them just as an assassin hides his dagger from the victim he intends to strike.

Masonic falsehoods possess a very peculiar character.

Freemasonry is nowhere represented by a visible, constituted body or by an individual officially authorized to speak on its behalf. It is, therefore, the lies of individual Freemasons that we attribute to Freemasonry as a whole. Yet, in many instances, these Freemasons lie without even realizing it. At the very moment they utter statements most contrary to the truth—statements subsequently given the most resounding refutations by the facts—they are, more often than not, entirely sincere with themselves. Such is the impression yielded by a careful study of the Masonic question. This impression, I can corroborate. During the six years I spent within Freemasonry, I encountered a great number of...

absolutely sincere Freemasons; and, as I have already said, I was one of them.

Those who asserted, one hundred and twenty-five years ago, that Freemasonry was monarchist were stating the exact opposite of the truth. But they did not know it. They were unaware of the developments that were subsequently to take place. The same can be said of those who, a hundred years ago, avowed their association’s devotion to the First Empire, and—fifty years ago—its fidelity to the Second. Both groups were kept in ignorance of what had previously transpired within Masonry; or, at the very least, they told themselves that the past was dead, and that only the present was alive. The same applies, too, to those of 1789 and those of some twenty-five years ago, when both groups proclaimed a pure ideal of republican, patriotic, or humanitarian fraternity. And finally, the same holds true for those who, in times past, affirmed Masonry’s respect for every religious faith—and, in particular, for the Catholic faith. Individually, they felt—or believed they felt—the very respect of which they spoke, and they projected their own sentiments onto universal Freemasonry. As for the Freemasons of today, they imagine that Freemasonry has always been

exactly as they currently perceive it. All those of whom we have just spoken—were they able to meet—would open their mouths with equal conviction to simultaneously cast their contradictory assertions toward the heavens. They would speak like men in the grip of hallucinations, or like those under hypnosis. Each would swear to the truth of what he had been taught, of what he had been led to believe at a...

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a certain hour. He would swear to it in good faith. And yet, what they could all say at once would be a lie, with regard to Freemasonry, since it would contradict itself, and since it would also be contrary to the actions committed by those among them who lived in the times when their association held power.

The organization of lies,
and the consequences that follow from it.

Freemasonry cannot do otherwise than lie; and that is why, by inescapable necessity, it lies without ceasing.
Concealing its intentions is for it a primary need so compelling that it can only be compared to the need all beings feel to breathe
the oxygen indispensable to the preservation of their
existence. Suppose that the possibility of lying could be eliminated for Freemasonry, and you will realize that the possibility of the existence of this association would also be eliminated. Because its unknown creators only intended to make it a society whose purpose was to remain unknown, even though it manifested itself, all their efforts were necessarily directed toward constituting within it an organism that concealed its purpose, and concealed it to such an extent that the mere activation of this organism produced, as it were automatically, appearances contrary to reality—that is to say, lies. If they had not succeeded in this, Freemasonry would have been...

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Freemasonry, as they conceived it, would not have survived.

But also this need to always lie, this original and foul flaw, we can say with certainty, is the shameful disease by which the Widow is consumed and from which she will die. From this observation, another follows. A priori, we are not only entitled, but compelled to be wary when a Freemason presumes to discuss Freemasonry. Since the association to which he belongs does not want its purpose known, he is under the absolute obligation, if he speaks of this purpose or of anything that has even the slightest connection with it, to betray either his association or the truth, assuming he is among the very few to whom the latter has been revealed. He has no choice but between these two betrayals. And it should also be added that Freemasonry does not allow him this choice. Indeed, even before the new initiate knows anything about the association he has asked to join, while he still has the blindfold placed on his eyes in "the temple courtyards," Freemasonry takes care to bind his tongue with an oath. It demands from him the promise "not to say or write anything he has seen in Masonic assemblies, without express permission and only in the manner that may be indicated to him."

("In the manner that may be indicated to him" is a rather blatant euphemism, but

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...which nevertheless allows itself to be understood. The *manner* that may be indicated to Freemasons cannot be that of truth, for truth has no multiple manners. It has but one; and that one needs not be "indicated." Certain Freemasons—as we have stated—may be sincere with themselves, for they have been deceived just as the uninitiated have been. In such a case, their speech—even when it serves as the exact expression of their own thoughts—will never

convey anything but the falsehood of the association itself. And this is why we must deem Freemasons disqualified whenever the subject at hand is a discussion regarding Freemasonry. The moment one of them opens his mouth on this topic, we are entitled to silence him with these words alone: "You speak; therefore, you lie! Whether knowingly or unknowingly, you cannot do otherwise—unless, that is, you have torn the Masonic law from your very heart. If it is not your *own* lie that your lips are about to utter, then it is the lie of your association." A harsh judgment, some might say. Harsh, perhaps; yet a judgment both legitimate and necessary—for everything that Freemasonry teaches its members about itself is, by its very nature, false. There is but one thing it is compelled *never* to teach them, lest they repeat it to the outside world: the truth. Thus, were we—having reached this juncture in our study—called upon to define Freemasonry in a single word, the most certain testimony—the one least open to dispute—that we could possibly offer would be this: The...

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Freemasonry is a colossal organism of falsehood, constructed expressly to create an illusion regarding itself and those who conceived it.

LEGITIMATE SUSPICION
ATTACHING TO MASONIC DOCUMENTS IN A STUDY
ON THE AIM AND NATURE OF FREEMASONRY: THE NECESSITY OF A REASONED DEMONSTRATION.

Under these conditions, those who imagine that a serious study on the origins and aim of Freemasonry must be, above all, document-based are greatly mistaken. If all Masonic words, writings, and even deeds can be accepted only with the utmost reservation—subject to rigorous verification—then all documentation thereby becomes suspect insofar as the conclusions to be drawn from it regarding the ultimate aim toward which Freemasonry strives are concerned. During certain epochs—sometimes spanning very long periods—this association has spoken, written, deliberated, and acted solely with the intent of deceiving existing governments as to its true nature. During other periods—no less lengthy—it has spoken, written, deliberated, and acted with a view to certain aims that it allowed to become apparent, yet which were merely stages, arranged with infinite cunning, designed to pave the way for the realization of its ultimate goal while simultaneously concealing it. It is for this reason that Masonic words, deliberations, and deeds constantly contradict one another, varying according to place and time, permanent necessities, or accidental circumstances.

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Masonic documents are so contradictory that they have served as the basis for studies which conducted with intellectual honesty—have led to
absolutely opposing conclusions. Some have portrayed to us a
Masonry that is insignificant, lacking substance, devoid of any plan, and, consequently, harmless. Others have depicted a Masonry dominated by a specific idea and committed
to a specific objective. But which ones? Depending on
whether investigations were directed here or there, or whether this or that trail was followed, Masonry has appeared at times religious or philosophical; respectful of the national faith or a fierce adversary of that faith; idealistic or opportunistic;
monarchist, imperialist, republican, aristocratic,
bourgeois, democratic, socialist, or even anarchist. For there is something to suit every taste. Likewise, regarding the origins of Freemasonry,
several versions may be presented, depending on
which category of documents one chooses to consult.
By the very fact that it leads us into a veritable labyrinth of falsehoods, the study of the Masonic question is, therefore, no ordinary undertaking. The object of this study is not an inert

subject that, once encountered, simply allows itself to be observed.
On the contrary, we are dealing with a subject that defends itself, that resists observation, and whose constant preoccupation is to multiply traps and obstacles beneath the feet of those who attempt to approach its obscure abodes.
Freemasonry was created to operate
in the shadows, in secrecy, and in mystery. It was endowed
by its founders with the organizational structure necessary to

...this; and, consequently, it cannot emerge from this shadow—from this secrecy and mystery, which constitute its natural elements—without forfeiting most of its means of action. The situation is much like that of a crocodile out of water, or a mole outside its burrow. How, then, could it fail to resist investigation? It is then that one realizes the difficulties inherent in the search for true Masonic secrets. To attempt to uncover them is to venture into a veritable "Indian warfare."
One must not embark upon such a quest unless, from the very first steps, one remains on guard against the sources of error—sown in profusion by a power that is invisible everywhere, and which, in order to remain so, is ceaselessly occupied with deception. To discern—amidst Masonic words, writings, and deeds—which elements possess probative value and which do not; which tend to lay false trails and which, conversely, are likely to point the way toward the ultimate objective: such must be the constant preoccupation of researchers aspiring to uncover the goal, nature, and origin of Freemasonry.
Undoubtedly, documents can reveal to us the stance adopted by Freemasonry at a specific epoch or in a particular country. Yet, when it comes to drawing general conclusions, one must focus less on the documents themselves than on the contradictions they present among one another—and less on those contradictions than on the specific conditions under which they arose.
The result is that, in any study concerning the ultimate goal...

Regarding Freemasonry and the role this Society has played in the history of our country, it is not to documentary evidence that one must assign pride of place.
To rely upon such evidence would be akin to relying on the word of a liar to learn precisely what he seeks to conceal from us. On a subject such as this, only one method is viable: that which consists of identifying a few indisputable facts and using them as a foundation to trace the chain from effects back to their causes. It is to this method that we shall strictly adhere in the present work.

CHAPTER III
The Masonic Secret Society Is the Sovereign Ruler of France.

THE OMNIPOTENCE OF FREEMASONRY IN FRANCE.
PROOF BY FIGURES.
HOW THIS PROOF IS ESTABLISHED.

Among the absolutely certain facts that may serve as a foundation for our study, there is one whose self-evident nature now stares anyone in the face—provided they are willing to take the trouble to observe: namely, the state of subjugation to which Freemasonry has reduced France. This fact is so glaringly obvious—and has been so frequently and abundantly demonstrated—that it might seem superfluous to offer proof of it once again here. Nevertheless, it is necessary to dwell upon this point for the sake of a still-considerable number of citizens who obstinately refuse to see it—who will not even deign to look at it—while simultaneously continuing to deny its existence; and also for the sake of certain others who lack either the courage or the time to study the Masonic question within the vast number of works published in recent years. We shall, therefore, once again set forth

the demonstration of the political power of Freemasonry.

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in France. We will, however, focus only on the essential facts and refer readers wishing for more detailed information to the works we indicate at the end of this chapter.

The most irresistible proof is that provided by the figures. Since national sovereignty is delegated in France to a Parliament composed of a Senate and a Chamber of Deputies, it is easy to understand that if a constituted body, a union, a congregation, or an association, secret or otherwise, manages to introduce a sufficient number of its members into Parliament, sovereignty will belong to it.

This is precisely the case with Freemasonry. Currently, of the approximately nine hundred senators and deputies who make up our Parliament, more than half are Freemasons.

How did this come about? Simply because these Freemason senators and members of parliament were careful not to reveal their Masonic affiliation to the voters. Because, moreover, in our country, which is completely disorganized from a social and political standpoint, these senators and members of parliament benefited from the support of the only existing political and social organization: Freemasonry. Because, finally, Freemasonry, unbeknownst to anyone, managed to undertake a very long period of preparatory work, which we will demonstrate later, and which no one could oppose due to the secrecy and lies behind which it was shrouded. This number of four hundred and fifty senators and

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The number of Freemason deputies—not counting those with Masonic sympathies—is all the more disproportionate given that French Freemasonry numbers barely thirty thousand members, both in France and in the colonies. Such a situation is so implausible that we must explain the basis upon which we assert it. Over the past twenty years or so, as Masonic documents have fallen into the hands of certain adversaries of Freemasonry, these individuals have compiled the names of the Freemasons they found therein. Thus, over time, they have succeeded in compiling lists which they took care to authenticate—insofar as was possible—by noting, for each name, the specific Masonic document in which they had discovered it.
One can scarcely imagine the spirit of laborious perseverance required of those who devote themselves to such work—only to arrive, despite the most constant and laudable efforts, at results that remain highly incomplete.
It must be understood that they face enormous difficulties, some of which were entirely unknown to them at the moment they undertook the task they had set for themselves.
First and foremost, they had to contend with the stratagems employed by Freemasons to evade all forms of investigation. The "Children of the Widow" do not wish for it to be known that they belong to the Craft. Instances have even been observed where members went so far as to register under false names within their own lodges. Furthermore, the documents...

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The Masonic documents currently in circulation—and available for collection—are relatively few in number, and they invariably contain very few names. This has been particularly true over the last few years, as certain lodges have resolved, as a precautionary measure, to replace proper names with mere initials. Furthermore, the same names appear frequently because, in Freemasonry as elsewhere, it is always the same men who step into the limelight. It is therefore necessary to gather a considerable number of documents merely to compile a few hundred names. It must be added that the names of the vast majority of Freemasons never appear on these documents. I was particularly well-placed to observe this during my time as a lodge and chapter secretary. For these various reasons, I estimate that out of every five Freemasons, three or four manage to elude detection. And among this

latter group, there may well be individuals whose Masonic standing and influence are considerable. Consequently, despite the efforts that have been made, we cannot reasonably hope to identify more than one Freemason in five—unless, that is, some exceptional circumstance arises to provide us with the same service that the "Affaire des Fiches" (the Dossier Scandal) rendered us from a different perspective. If only we could possess absolute certainty regarding the identities of everyone designated on these lists! But this is impossible, owing to a specific source of error that remains unknown to those who have not lived within the world of Freemasonry. It stems from the fact that a great number of Freemasons leave the Masonic Order—

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...Masonry very shortly after joining. In my day, there was a constant coming and going. The stream of those leaving was almost equal to the stream of those arriving. This was due to the fact that many laymen are lured into Freemasonry under false pretenses. They have been told the exact opposite of the truth. If they realize this before their judgment has been clouded by suggestion, they leave.
Others are repelled—right from their very first contact—by the absurdity of the initiation rites, and never set foot in the lodges a second time. Still others fail to find among their "brothers" the commercial support they had hoped for. For these reasons, and for many others, a great number of Freemasons merely pass through the lodges; they become adversaries of Masonry precisely because their initiation allowed them to glimpse some of the repulsive characteristics of the association. Yet the names of all these individuals appeared nonetheless on the summons lists on the day they were invited to undergo the initiation rites. Since these lists are precisely the documents that are easiest to obtain—and since, furthermore, it takes several years to compile a sufficient number of names to publish a directory—it often happens that, by the time such a directory is published, more than half of the Freemasons listed therein have long since ceased to be members of the Craft, and have even become its enemies. Thus, out of the ten thousand names contained in the first publication of this kind—*Le Tout-Paris Maçonnique*—there were perhaps fewer than five thousand that were actually still valid.

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One should, therefore, attribute only a very relative value to the general lists of Freemasons that have circulated among the public until now.
The situation is quite different, however, when it comes to lists of politicians—specifically senators and deputies—who are Freemasons.
Indeed, these individuals owe their rise to prominence solely to Freemasonry. Consequently, they could not leave their lodges without running the risk of falling back into the obscurity from which the Order had lifted them. It is understandable, then, that they take great care to avoid doing so. Once they are in, they stay in—whether willingly or unwillingly. One need only recall that it took the universal outrage sparked by the *Affaire des Fiches* for a mere two or three Freemason deputies—and no more—to dare to protest publicly. This speaks volumes about the strength of the bonds by which Freemason politicians are held captive. Moreover, even as we write these lines, it remains uncertain whether those two or three individuals may not have long since sought to return to the fold of "the Widow"—without our even knowing it. Furthermore, since politician-Freemasons generally engage in a great deal of activity within their lodges in order to catch the attention of their brethren—unless their personal standing within their own constituency exempts them from this obligation—their names appear on official records far more frequently than those of others. For this reason, there is a very high probability that those whose names appear on lists of Freemason senators and deputies do, in fact, possess Masonic status—all of them, or very nearly all. Consequently, complaints or challenges regarding this matter are extremely rare.

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But, on the other hand, are all Freemasons who are senators and members of parliament included on these lists? Obviously not. There are always a certain number who escape notice. How many? It is impossible to say with certainty. We can only conjecture. While the general lists give us only one-fifth or one-sixth of the total number of Freemasons, and are further skewed by the source of error mentioned above, I estimate that the lists of Freemason senators and members of parliament should reveal roughly three-quarters of the reality. The most recently published lists indicated approximately three hundred Freemason senators and members of parliament. This was for the previous legislature. We must admit that about a hundred names were missing from these lists, and that consequently, at the time they were published, there were approximately four hundred Freemason senators and deputies. The situation certainly worsened in the 1906 elections.

I recalled in the excerpt from my first work, cited at the beginning of this study, that in 1892, a newspaper then devoted to Freemasonry, Le XIXe Siècle. (The 19th Century)

published a list of Freemason deputies of that time (deputies only), a much smaller number than those of today. It listed one hundred and twenty-seven; and only three complaints were addressed to it. Upon studying its list, I noted that it was missing about ten deputies whom I had met in the lodges and whom I knew perfectly well to be Freemasons! Ten forgotten out of one hundred and twenty-four was a lot, especially considering that I con-

...I knew relatively few Freemason deputies from the provinces, and that, consequently—alongside the omissions I was able to verify—there were many others that must surely have escaped my notice.
Today's Masonic journals remain silent regarding the number of Freemason senators and deputies. Freemasonry, understandably, takes care not to provide them with such documentation. Were it to do so, one could be certain that it would deliberately mislead them. We must, therefore, rely solely upon the rosters provided by the adversaries of Freemasonry. It is already a significant advantage to be assured that their lists of Freemason senators and deputies rarely suffer from factual error, but only from omission. Now, this point is firmly established, thanks to the convergence of three circumstances: 1) That these lists are grounded in documentary evidence—and that, consequently (save for very rare exceptions), those named therein did indeed, at some point in time, belong to Freemasonry; 2) That once a politician has joined this association, it is exceedingly rare for him to leave it (a phenomenon we shall understand in a moment); and 3) That the aforementioned lists have generally elicited very few challenges or rebuttals. It is upon the basis of all these considerations that we do not hesitate to assert that the current Parliament—comprising both the Senate and the Chamber—contains no fewer than four hundred and fifty Freemasons.
Brother Colfavru, who once served as President of the Council of the Order, remarked late in his life—during a Masonic gathering—: "We number two hundred Freemasons..."

"in the Chamber." He wasn't referring to the Senate. However, since then, the number of Freemason deputies has increased. So has the number of senators. The conclusion is easy to draw. For years now, for my part, and for the reasons I have just explained, I have maintained the number of four hundred, and perhaps four hundred and fifty, Freemason deputies and senators. Freemasonry does not dispute this. It is a fact. I hope the reader will excuse the length of these explanations. They were necessary. Since we are using figures as the basis for demonstrating Masonic dominance in France, it is essential that these figures be verified as thoroughly as possible. Moreover, even if the proportion by which we believe we should increase the known lists of Freemason senators and deputies were exaggerated, our thesis would not be refuted in the slightest. To be convinced of this, one need only consider that, given the small number of French Freemasons—barely thirty

thousand—there should not be three Freemasons in Parliament, Chamber and Senate combined. Even if one were to adhere to the figure of three hundred given by the lists, there would still be, on the part of the Masonic association, a formidable inequality between Freemasons and non-Freemasons, a veritable absorption of political power for the benefit of Freemasonry and to the detriment of the mass of the nation. One would undoubtedly better understand the inadmissibility of this current situation if one were to imagine...

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...there would exist—in place of the Masonic bloc thus constituted within Parliament—a different bloc: one formed by four hundred and fifty members of religious congregations. It would certainly be acknowledged, in such a scenario, that the Republic effectively belonged to the particular congregation so formidably represented; and one would be entirely justified in thinking so.
Similarly, if four hundred and fifty of our senators and deputies were English, there would be no room for illusion: the French Republic would be, fair and square, in the hands of England.
Since—instead of four hundred and fifty senators and deputies who are either English or members of a religious congregation—there are, within our Parliament, more than four hundred and fifty senators and deputies who are Freemasons, we are compelled to conclude—unless we wish to be illogical—that the French Republic is in the hands of Freemasonry.

AN OBJECTION RAISED BY FREEMASONS.
ITS REFUTATION.

FREEMASON SENATORS, DEPUTIES, AND MINISTERS ARE NOT FREE.
THEY ARE OBLIGED TO OBEY FREEMASONRY.

— "The cases are not the same," the Freemasons object. "Englishmen who happened to be members of our Parliament would obey their English sentiments and, consequently, the orders emanating from England. Senators and deputies belonging to a religious congregation would, for their part,"

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...subject to the internal discipline of their order and to the pledges they might have been required to make. Nothing of the sort applies to Freemason senators and deputies. You claim that they are bound by a strict discipline; this runs contrary to the actual facts. Freemason senators and deputies are entirely independent. They have made no pledges to anyone other than their constituents. They have no leaders, for there are no leaders within Freemasonry—an association that is, by its very nature, fraternal and egalitarian.
These are all false assertions. Here is some evidence to prove it.
It is a well-known fact that the Law on the Separation of Church and State was deliberated within the Masonic lodges for over twenty years. As early as 1891, two Freemasons—Senators Dide and Deputies Hubbard—formally challenged the government regarding the relationship between Church and State: Dide in the Senate, and Hubbard in the Chamber of Deputies. In the immediate aftermath of these parliamentary challenges, several newspapers published the following report:
"Acting on the initiative of the Council of the Order of the Grand Orient of France, all Freemason deputies were summoned to a meeting last night on Rue Cadet.
"Although the strictest secrecy was enjoined upon the attendees, we have nevertheless managed to gather a few details regarding the proceedings.
"The purpose of the meeting was to determine the course of action to be adopted by those members of Parliament belonging to the Order, in light of the activities of the clergy and the stance taken by the government during the parliamentary challenges raised by Hubbard and Dide."

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According to this note, Masonic deputies are therefore summoned by the Masonic authority—in this instance, the Council of the Order. – Mere journalistic reports, one might object, which lack any authenticity and are, consequently, of no importance.
Granted. But in that case, consider the following.
In June 1895, the *Bulletin du Grand Orient*—an official Masonic publication—reported on a meeting that had taken place at the federation's headquarters, located at 16, Rue Cadet. The article was titled: "Masonic Parliamentarians at the Grand Orient of France."
The text read as follows: "In compliance with the directives issued by the last General Assembly (the *Convent*), the Council convened the senators and deputies belonging to the Order at the Grand Orient last month. This meeting yielded excellent results. A significant number of our brethren from Parliament were present in the Lodge... The names of the few brethren who, despite being summoned, failed to attend—or to offer their apologies—will be forwarded to their respective Lodges, just as the Council had pledged... Masonic secrecy was strictly observed, and no indiscretions were committed." Here, we are no longer dealing with mere journalistic reports,
since the lines quoted above are excerpted from the *Official Bulletin* of the Grand Orient's proceedings. According to this text, as early as 1895, the Council of the Order was secretly summoning Masonic senators and deputies—that is to say, behind the backs of the supposedly sovereign people; and this was being done, as the document informs us...

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above, in accordance with certain “prescriptions,” those of the Convent.

Indeed, for some years, the Convents had been working to prepare the conditions for the organization through which Masonic authority could be substituted, vis-à-vis the Freemason deputies, for national authority. Here are some documents that give us proof of this attack against the sovereignty of the nation.

In October 1887, Brother Blanc, Worshipful Master of the Le Progrès Lodge of Troyes, said in a speech that was printed for the lodges: “You recognize with me, my brothers, the necessity for Freemasonry to become a vast and powerful political and social society, having a decisive influence on the resolutions of the government of the Republic.” In 1888, Brother Blanc Blatin, a member of parliament, made the following declaration: “We have organized within Parliament a veritable syndicate of Freemasons, and it has happened to me, not ten times, but a hundred times, to obtain truly effective interventions with the public authorities.” In 1890, Brother Fernand Maurice observed that Freemasonry was not exerting its full power, that it did not have the influence on French politics that, according to him, should be its due, that belonged to it. He exclaimed: “Yesterday, people were saying: ‘But the Chamber is not Masonic.’ My brothers, there is no more egregious accusation—

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...nothing is more damaging to allege against the Chamber than to claim that it is *not* Masonic. Nothing should occur in France without the hidden hand of Freemasonry being found behind it... If Masonry chooses to organize itself—not on the terrain of theories, but on the intellectual terrain that concerns us here—I say that, ten years from now, Masonry will have carried the day, and no one in France will make a move—except for *us*." In 1891, the Convent turned its attention to the organization of which Bro. Fernand Faure had spoken. The deliberations held to this end were sanctioned by the following resolution, which is recorded in the official minutes: "A commission shall be appointed to seek the means of placing the Federation of the Grand Orient of France in a position of absolute power and influence over the political and social life of the country." These are expressions whose precision leaves nothing to the imagination. The same assembly called upon members of Parliament to exert constant and active pressure upon ministers—and upon the directors

within the various ministries—to ensure that appointments and promotions were reserved exclusively for "Republicans." It goes without saying that—just as the term "clerical" is used as a stand-in for "Catholic" in certain circumstances—the term "Republican" here signifies "Freemason," or someone approved by Freemasons.
The same assembly went even further.
It called upon the Council of the Order: "...To convene, at the Grand Orient headquarters, every..."

...whenever it deems necessary, all members of Parliament belonging to the Order, in order to communicate to them the wishes expressed by the general body of Masons, as well as the political orientation of the Federation. The Council of the Order shall direct the proceedings." This is, indeed, the organizational structure designed to ensure the subservience of Freemason deputies and senators—and, through them, of the entire national representative body.
And to ensure that this subservience is clearly established, the resolution passed at the 1891 Convent includes these words: "The Council of the Order shall direct the proceedings." The Council of the Order—and not this or that parliamentary group leader.
Sanctions are even provided for those who might choose to resist. For the official minutes of the 1891 Convent continue as follows:
"After each meeting, the *Bulletin* shall publish (for the benefit of the Masonic community) the list of those who responded to the Council of the Order's summons, the list of those who submitted their apologies, and the list of those who left the invitation unanswered." (*Bulletin du G.∴ O.∴*, August–September 1901, p. 470.)

MEANS OF COERCION

AT THE DISPOSAL OF FREEMASONRY

TO KEEP FREEMASON DEPUTIES, SENATORS, AND MINISTERS

UNDER MASONIC DISCIPLINE.

One must grasp the coercive power inherent in that final clause: "The *Bulletin*...

...will publish the list of those who have left the invitation unanswered." This is clarified for us by other documents, a few of which are presented here. They reveal the lodges and the Council of the Order striving to devise means to keep Freemason deputies and senators under Masonic discipline.
In 1891, the lodge *La Clémente Amitié* wrote to the Council of the Order to request that it: 1) Ask Freemason deputies for the reasons behind certain of their votes; 2) Demand an explanation for their conduct from those Freemasons who, at the *Convent* [General Assembly], voted for the exact opposite of what they had voted for in their departmental assemblies, or who absented themselves so as not to have to take a stand; 3) Denounce the conduct of these Freemasons to the various lodges throughout France; and 4) Invite these lodges to join forces with the Council so as to ensure that the Council of the Order "exercises its disciplinary authority over Freemasons in all their public activities." It is evident that the lodge *La Clémente Amitié* overlooked nothing. It would not tolerate the stratagems—the "diplomatic absences"—to which certain Brothers resorted in an attempt to evade the "disciplinary authority" that was being asserted over them "in all their public activities," whether political or otherwise. Furthermore, on October 2nd of that same year, Bro.*. Mamelle stated: "We ought to summon those members of Parliament who are Freemasons and force them to face the issue squarely—by appealing to their own self-interest. "Force them to face the issue squarely by appealing to their..."

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Interest! Such is the secret of the disciplinary action exercised by Freemasonry on Freemason senators, deputies, and ministers. This speaks volumes about the nobility of the methods and characters found in the lodges and perhaps also explains the degradation of our times. Being mistress everywhere, Freemasonry can, in fact, spread such methods everywhere.

The Council of the Order followed the indicated path. In 1903, we came across a circular in which he instructed his members on how to hold Freemason ministers, senators, and members of parliament accountable:

"It is up to the lodges," he wrote, "to remind their members, the brothers who will later take their seats, or the newly initiated, of the duties incumbent upon them by virtue of the elected offices they may hold." Moreover, these ideas had long been circulating within Freemasonry; and in 1891, it was simply a matter of organizing them to put them into practice. For, as early as 1884, the Grand Orient's guarantor of friendship with the Supreme Council was sending veiled threats or summonses to "those of our brothers," he said, "whom our sometimes naive trust has placed at the head of the..." "affairs of the Republic." He added: "We must remind those who forget them of their oaths of solidarity, and judge Masonically those who, having arrived through us, and who, without Freemasonry, would not be..."

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...would amount to nothing, forget or disparage their *Alma Mater*, and finally, to prove this through the active intervention of Masonic authorities with those of our brethren upon whom we have bestowed authority over the profane world..., etc.” (*Chaîne d'Union*, 1885.) “To judge Masonically...” And, indeed, Brother Morinaud—an Algerian deputy who dared to pursue a political course distinct from that of the Masonic congregation—was, as we shall see later, “judged Masonically.” Following his trial, he was sentenced to five years of exclusion from Freemasonry. And, as a consequence of this sentence, he was stripped of his mandate as a deputy, thanks to the opposition Freemasonry mounted against his candidacy. The stranglehold of the Masonic congregation over the legislators we send to our parliamentary chambers—and whom we pay—is, therefore, no recent phenomenon. It has been a deliberate, premeditated objective for many years. It was definitively organized in 1891. The *Convent* summons those of our senators and deputies who are Freemasons *ad audiendum verbum*—to hear the Word—as stated by the Deputy for Paris, Prache, in his *Report on the Petition Against Freemasonry*. It publishes, for the benefit of the Masonic world, a list of those who fail to heed this “invitation.” Thanks to this publication, the lodges know precisely against whom they must mobilize their forces during electoral periods. And—since it is from Freemasonry alone that these individuals have received “authority over the profane world”; since “they would amount to nothing without it”; and since—as is written in other documents—it “drew them out of oblivion”...

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—into which they would immediately fall back were they deprived of its support—and since it "backs them into a corner," and "holds them fast by their own self-interest," they are compelled to submit and to toe the line exactly as it dictates, under penalty of being ousted by it. One could count on one's fingers those who have dared to resist—and who, thanks to their personal standing, were not utterly crushed. One would be hard-pressed to find half a dozen such individuals, whether in the Chamber of Deputies or in the Senate. Moreover, it is worth noting that even if they managed to retain their mandates, they have lost all real power. Freemasonry has, in fact, turned their insubordination to its own advantage; for, having learned from experience, it now takes care—whenever possible—to select morally compromised individuals as its candidates. The more tainted they are, the

tighter its grip upon them. This explains why our political landscape has sunk to the level we witness today.
Thus, there can be no doubt. The Freemasons are merely spinning us a yarn when they claim that those among them who serve as deputies, senators, or ministers are independent—that they have no masters, and that they have pledged their allegiance to no one other than their constituents.
They *do* have masters, for they are summoned to meetings and are obliged to attend them; because Freemasonry possesses the power to cast them back into the very oblivion from which it originally plucked them; and because it holds them fast—with their backs against the wall—by exploiting their own self-interest.
They are not independent; for the *Bulletin of the Grand Orient* of 1893 (page 506) contains the following...

sentence: “We are obliged to submit to a voluntarily consented discipline by which, when we each receive initiation, we relinquish a certain number of our rights and our individual initiative with regard to matters pertaining to Freemasonry.” They have made commitments to others, including their constituents, since they are reminded of their oaths of loyalty.

THE RIGHT OF FREEMASONRY

TO INTERFERE IN POLITICS

AFFIRMED BY A DOCUMENT FROM THE GRAND ORIENT

OF BELGIUM.

The Masonic doctrine revealed by the extracts we have just published is very much in keeping with the spirit of the sect. It cannot even be said that it was invented for the needs of Masonic politics in France. It dates back much further and is practiced in other countries.
We have, in fact, under the In my eyes, a decree issued by the Grand Orient of Belgium on the 1st of the year NL 5856 (March 1, 1856). It bears the annotation number 703 and proves that the discipline exercised by Freemasonry on those of its members who have entered public life—a discipline so obstinately denied by them—is a fact declared by the highest Masonic authorities half a century ago. The Grand Orient of Belgium had to respond to the

...the following question, which had been posed to it by a lodge: "Does a lodge have the right to demand explanations regarding his political conduct from one of its members who has entered public life?"
And the Grand Orient of Belgium—having declared "that it is vital to the well-being of the Order (that is to say, of Freemasonry) to leave no room for doubt regarding a question of such importance," and relying upon the decisions of the Grand Committee—declares: "That lodges have not only the right, but the duty to monitor the public conduct of those members whom they have encouraged to enter political office; the duty to demand explanations... the duty to accept these explanations with benevolence when they are satisfactory, to issue reprimands if they leave something to be desired, and even to expel from the Masonic body those members who have seriously and willfully failed in the duties that their status as a Mason imposes upon them—particularly in their public lives." "Freemasonry," adds the Grand Orient of Belgium, "must keep a watchful eye upon its soldiers... to applaud the strong, to encourage the weak, and to brand with infamy and condemn the cowards and the deserters. Without this oversight—exercised by Freemasonry over those of its members engaged in public life—Masonic endeavor would be sterile, the devotion of our brethren a sham, and our hopes for the future mere pipe dreams." Consequently, the Grand Orient concludes "that one must

be severe and inexorable toward those who, in rebellion..."

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"To the warnings, they push treachery to the point of supporting, in political life, acts that Freemasonry* combats with all its might, as contrary to its principles, on which it cannot be allowed to compromise." Such precise statements leave no doubt as to the discipline exercised by Freemasonry over the politics of those of its members who have become deputies, senators, and even heads of state.

FREEMASONRY
ENCOURAGES FREEMASON CANDIDATES TO DECEIVE THE VOTERS
WHO'S VOTES THEY SOLICIT.

Freemasonry is so aware of what it calls its right in this regard that it treats voters like servants to whom Freemason candidates owe only enough respect to secure their votes. It does, in effect, require its candidates to deceive, if necessary, the voters whose votes they are seeking. This stems from a deliberation of the Convent in 1897. A discussion was taking place at one of the Convent's meetings concerning the written commitments that Freemasonry required of candidates who invoked its support. Some brothers, wishing to evade this obligation, argued that it could create obstacles to the election of Freemason candidates. They were told that they were in no way obligated to do so.

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...obliged to make said commitments known to the electorate. Thus, in the eyes of Freemasonry, the voters do not matter. Masonic candidates cynically mock them.
Here is an excerpt from the minutes of this deliberation. Bro. Guillemot: "In 1887, in the department of Haute-Garonne, we supported the candidacy of one of our brothers who had served on the Council of the Order: Bro. Calvinhac... What did we ask of Calvinhac? To post on every wall in Haute-Garonne a declaration, a platform—a democratic, socialist profession of faith—just as it existed in his heart? Assuredly not! 'Yes, within the lodges, let us demand that the candidate first sign the philosophical declaration of the Council of the Order; let us ask him to sign the minimum platform that you have drafted—but let us ask nothing more of him... Should he break his word, we would still have ample time to inflict upon him the public disgrace he would deserve...'" Bro. Souchet spoke somewhat more plainly, even though the subject was truly dangerous in the event of an indiscretion: "I stated," he explained, "that the Masonic candidate must make his commitment—not via posters on the walls of a municipality or a constituency—but rather *vis-à-vis* his lodge. We ask for nothing that might jeopardize the candidacies of the Masons whom the lodges choose to support."

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And the entire Convent assumed the shameful responsibility of encouraging electoral fraud by adopting the following resolution: "The Convent of 1897 requests that all candidates in the upcoming elections who claim the support of Freemasonry submit to the Worshipful Master of their lodge—who shall transmit it to the Council of the Order—a signed declaration of their philosophical and political principles; the former must be in conformity with the recent declaration of the Council of the Order, and the latter must be, at the very least, in conformity with the minimum political program of the Congress of Parisian Lodges.
"The public display of this declaration may not be required of any candidate." (Convent 1897, pp. 232, 236, 237.)
In plain language, this means that Freemasonry intends to direct the deputies and senators—who are elected and paid by the voters—but that it does not want the voters to know this.
The deception is, therefore, complete. It is further aggravated by the fact that the Freemason senators and deputies have taken great care not to let the voters know that they

belong to Freemasonry. In this, as in everything else, they have deceived them. They have acted just as members of a religious congregation would have done had they swapped their cassocks for civilian clothes and presented themselves to the voters while concealing the ties that continued to bind them to the governing authority of their congregation. The people elected these Freemason deputies and senators

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...imagining that he was appointing ordinary citizens—free men—whereas, in reality, he was appointing enslaved men: men whom Freemasonry compels to sign secret pledges—pledges it knows how to force them to observe, because it "holds them with their backs against the wall by playing upon their own self-interest."
FRANCE AND FREEMASONRY.
The situation is, therefore, far more formidable than if—instead of four hundred and fifty Freemason senators and deputies—there were four hundred and fifty members of religious congregations sitting in Parliament. The latter, at least, would not go unnoticed. They would be recognizable by their attire. One could take defensive measures against them. Nothing of the sort applies to Freemason senators and deputies, since the public is unaware that they have been initiated—since they take great care not to wear the sashes and aprons with which they adorn themselves in the lodges out into the profane world. Indeed, not only is there nothing to mark them out for the public’s legitimate suspicion, but they feign outrage if, by chance, someone reveals their Masonic status. We have even seen instances where they successfully petitioned the courts to convict citizens who had applied the label "Freemason" to them. Thus, it is not enough that the French people are subjected to the domination of members of the Masonic "congregation"; they do not even have the right to call these individuals by their true name.
It is, therefore, truly Freemasonry—that is to say, the secret, political, and international entity known...

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...under this name—which has succeeded in securing approximately half of the legislative seats. And since it consists of only thirty thousand members, it turns out that in our supposedly democratic Republic, this small group of thirty thousand privileged individuals possesses a representation numerically equal to that held by all other French citizens combined.
Reasoning solely on the basis of figures, one is therefore compelled to acknowledge that, instead of a France that is master in its own house, there currently exist within our Republic two powers—equal in the number of their parliamentary representatives: France and Freemasonry. Yet this language of figures, eloquent as it may be in itself, still fails to convey an accurate idea of the actual situation.
Indeed, since senators and deputies who are not Freemasons heed the will of their constituents—a will that is necessarily diffuse—whereas, conversely, senators and deputies who *are* Freemasons are compelled to deceive their constituents (if necessary) in order to heed only that invisible will which disciplines and coordinates their efforts at its own pleasure, it follows that the representation of Freemasonry is far more cohesive—and, consequently, far more powerful—than that of France, even given equal numbers. This explains why, for the past twenty years, Parliament—acting as a mere branch of the Masonic "Convent"—has enacted into law every single wish expressed by Freemasonry. I have personally demonstrated this fact a hundred times in my writings, and many others have done the same. The documentary evidence on this matter is superabundant. There is, therefore, no longer any room for quibbling:

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The legislative sovereignty of the nation is no longer anything but a word. It has been supplanted by Masonic legislative sovereignty.
That is not all. If one considers that Freemasonry enjoins its adherents to lend one

another aid and assistance under all circumstances, one will understand that those Freemasons who have attained a seat in Parliament are bound to give a leg up to those who have not yet done so. Those among them who serve as ministers place themselves at the disposal of their fellow senators and deputies—rather than holding themselves at the disposal of *all* French senators and deputies. Masonic regulations demand it. It is written: "The Freemason owes aid and succor to his brother under all circumstances." Furthermore—acting in concert, and still in accordance with the dictates of Masonic regulations—these ministers, senators, and deputies join forces to secure entry into the Senate, the Chamber of Deputies, and the Council of Ministers for an ever-increasing number of Freemasons; in doing so, they ceaselessly augment the power of Freemasonry itself. Not only is this a duty enjoined upon them, but it also serves their own self-interest—at least for as long as there remains a vacant seat in the Senate or the Chamber for them to claim. It is in this manner that they have attained the degree of power in which we now behold them—and they will advance even further still—while the public, for its part, remains utterly oblivious; for it is led to believe that the beneficiaries of such favoritism are merely "Republicans," rather than Freemasons—a subject of which the public is carefully kept in the dark, as if such a fraternity had never even existed.

THE CONFESSIONS OF THE FREEMASONS.

Our demonstration of the omnipotence of Freemasonry in France is corroborated by the declarations of the Freemasons themselves.
Indeed, while continuing to claim that they do not engage in politics, they occasionally find themselves unable to resist congratulating one another when among themselves. As early as 1894, Brother Gadaud declared at the Convent—as attested by the official minutes—that "Freemasonry is nothing other than the Republic under cover, just as the Republic itself is nothing other than Freemasonry in the open." Brother Lucipia, who was presiding over the Council of the Order, expressed the same sentiment, stating:
"At the head of the Government, there are—so to speak—none but Freemasons. Not those Freemasons who, having one day received the Light, subsequently forgot the way back to our lodges; but rather Freemasons who have remained faithful and devoted. Thus—let there be no mistake—it is now being said everywhere that we are not living under a Republic, but rather under Freemasonry. The phrase originated with a bishop. Well! That bishop would be right, were Freemasonry and the Republic not precisely one and the same thing." Finally, the President of the Grand Symbolic Lodge, speaking at a banquet hosted in honor of a member of the Cabinet, uttered the following words: "You will find it entirely natural, my brothers, that—by a logical chain of reasoning—I encompass within the same..."

...toasted the entire government. For a long time, you have heard our adversaries proclaim from every quarter that France is in the hands of Freemasonry. They were wrong. Today, they can say it. Along with Brother Félix Faure, all the members of the Cabinet—with two or three exceptions—belong to this great family as well. Yes, we have a government of Freemasons—and of Freemasons worthy of that name.” At the solstice celebration of the *La Justice* lodge that same year, Brother Colonel Sever proposed “the establishment of a Masonic parliament, sitting permanently alongside the other parliament, and ready to ward off any danger.” To this, Brother Tinière—a member of the Council of the Order—replied that there was truly no cause for alarm, and that “if the Council of the Order were to disappear, it could be replaced by the Council of Ministers.” Brother Tinière added: “One could found a lodge right there at the Élysée Palace; the number of Master Masons would be sufficient, and the Worshipful Master would be the perfect choice.” Those who persist in denying the political omnipotence of Freemasonry are thus denying not only all the evidence to the contrary, but also the admissions that have issued from the very mouths of Freemasonry’s most authoritative representatives. Is their obstinacy not, truly, utterly

ridiculous?

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THE MASONIC REPUBLIC.
A TWO-TIERED REPUBLIC.
FRANCE DELIVERED OVER TO FREEMASONRY.

Naturally, consequences flow from the situation we have just outlined. This one, for instance: Nine hundred seats—whether for senators or deputies—cannot suffice to satisfy the appetite of thirty thousand Freemasons. But alongside these nine hundred seats, there are the high-ranking administrative posts. By virtue of the principle of Masonic solidarity, those Freemason ministers, senators, and deputies who have control over these high administrative positions assign them—in violation of all proper procedure—to those of their brethren who are neither ministers, nor senators, nor deputies. They prove all the more generous in these sorts of distributions because, in doing so, they rid themselves of potential rivals in Parliament without it costing them very much.
It is France that pays. They bear only the slight burden of signing—or having others sign—the appointments, while casting aside those French citizens who possess the proper qualifications but are not Freemasons. Should it happen that, despite the coalition of all Masonic forces, an electoral district *vomits out* a Freemason deputy? Swiftly, those of his brethren who serve as ministers, senators, or deputies seek out a form of compensation for "this unfortunate victim of reaction." Thus, we have seen Bro. Lucipia appointed director of a hospital facility, and Bro. Mesureur placed at the head of the Public Assistance administration, immediately after universal suffrage had declared itself dissatisfied with...

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...for their services. Our colonies are populated by impecunious Freemasons who have been turned into civil servants. From this perspective, they offer our rulers a resource all the more valuable because no one sees what goes on there. They have currently been transformed by them into hospitable havens where all the political casualties of the lodges are maintained at the nation's expense—a nation that does not even suspect it, and that pays without knowing anything. Nowadays, certain Freemason deputies do not even wait to have been rejected by universal suffrage before soliciting lucrative posts; they take the initiative. Such are Bro. Augagneur, Bro. Mirman, Bro. Hubbard, and so many other "forward-thinkers" of the Masonic political world.
Thus, not only does Freemasonry command a share of parliamentary power that is numerically equal—and, in fact, far superior—to that held by the entire body of French voters, but it has also infiltrated as many of its members as possible into high-ranking administrative positions. It has thereby transformed the democratic Republic into an oligarchic Republic—one governed no longer by the French people, but by a veritable caste: the Masonic caste. It has turned it into a two-tiered Republic. In this Republic, the nation—forced to bear all the burdens, pay all the taxes, and fulfill all the duties—serves as the foundation for Freemasonry, which has gradually seized all the rights, all the privileges, all the sinecures, and all the profits.

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For about a quarter of a century, there has perhaps not been a single one of the successive ministries in which there was not a majority of Freemason ministers. What fact could be more eloquent than this! For over twenty years, religious affairs (which Freemasonry dreamed of destroying) were placed by it under the authority of one of its own adepts: Bro. Duniay.
The justice system has been infiltrated. When we have a lawsuit against a Freemason, it is another Freemason who adjudicates the dispute. We may not know that the two cronies know one another; or that—even if they do not—they address each other as "Brother" and have

sworn to assist one another... We may not know this; but it is a fact. Consequently, what guarantee do we have?
In the field of education, Freemasonry began by eliminating competition by virtue of the laws against religious congregations. And now, it demands a complete monopoly for itself—by demanding it for the State—since it is Freemasonry that governs. Our foreign affairs have likewise been handed over to it. Our diplomacy is no longer employed in the service of French policy; it is in the service of Masonic policy. A great number of works have provided proof of this, particularly that of Mr. Georges Goyau: *L'Idée de Patrie et l'Humanitarisme* [The Idea of the Fatherland and Humanitarianism], and that of Mr. Max Doumic: *Le Secret de la Franc-Maçonnerie* [The Secret of Freemasonry].
In times past, the Ministries of War and of the Navy—upon which national security depends—were entrusted

...to professionals—to generals and admirals. Freemasonry was unwilling to allow these departments to escape its dominion. For a long time, it had harbored the design of seizing control of them. It succeeded quite promptly regarding the Navy, capitalizing on the fact that the French nation was less preoccupied with defense at sea than with defense on land. It eventually realized its dream even with respect to the Army—at the head of which we have seen two Freemasons installed: not generals (although there are indeed generals who have been initiated), but civilians who, when it comes to discipline, are far more familiar with that of Freemasonry than with that of the military. Having been molded by the former through the training they received, it is only natural that they would subordinate the latter to it. This is precisely what we have seen them do, and it is precisely what the Masonic Power desired. Following the *Affaire des Fiches* (The Affair of the Files) —the "dossier scandal"—it is needless to go into further detail. Prior to the ministerial tenures of Brothers Berteaux and Étienne, Freemasonry had already given a glimpse of its plan to seize control of our Army. This plan is outlined in a brochure that was printed exclusively for Freemasons, yet which fell into the hands of "profanes" (non-initiates). Portions of this brochure were subsequently published in my anti-Masonic newspaper, *La Bastille*. The plan consisted of a series of successive stages: 1) Vesting the Minister of War with the authority to select officers—a prerogative previously reserved for the Classification Commissions; 2) Establishing a system of Masonic intelligence designed to enable the Minister to weed out officers deemed hostile to Free—

Freemasonry; 3. Replacement of military ministers by civilian ministers, Freemasons as far as possible, of course; 4. Obligation for the minister to rely, for the selection of officers and for the direction of military schools, on certain secret collaborators designated by the lodges and imposed by the Grand Orient. All this, we repeat, has been printed. And events have proven that the plan outlined has been followed. Freemasonry also holds the presidency of the Republic, by virtue of its control of the Senate and the Chamber of Deputies, which appoint the president and can render him unable to exercise his mandate.

And finally, to consolidate its power, since it does not have enough Freemasons for intermediate positions, and since, on the other hand, it has no desire whatsoever to excessively increase the number of its initiates,
it devised a system of denunciation through which it divides the nation into two categories: that of the French who renounce their liberty and consent to serve Masonic politics, and that of the French who, on the contrary, wish to respect their dignity as citizens and remain independent of conscience. Both groups have their files, drawn up by Freemasonry agents and filed in the secret drawers of the general secretariat on Rue Cadet. Those with "a good file," that is to say, those who consent to their subjugation, are guaranteed advancement in the army, in education, and in all government departments. The

others are excluded. These facts are too universal—

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As is now well known, it hardly needs to be emphasized. Freemasonry thus reigns despotically over France. Through its ministers, its senators, its deputies, its prefects, its magistrates, its high-ranking officials, and through its system of files compiled from informers' reports, it controls everything. The State, therefore, is indeed Freemasonry, as one of its most cynical members, Brother Geyer, a high-ranking civil servant, declared right there in the convent. Since this perfectly accurate statement, he has crossed the border in Lille, having emptied the coffers entrusted to him. Let us add that the said Brother Geyer had previously demonstrated his mettle in Vervins, where his management had left such a mark that any career other than that of a zealous Freemason would have been forever ruined. For this child of the Widow, it had been a title for advancement!

"We are the State!" declared Brother Geyer at the Convent in 1898. And nothing could summarize the political situation in France in a more picturesque and accurate way than this Louis XIV-esque formula coming from the mouth of a thieving Freemason. Yes, the State in France is indeed Freemasonry. And let no one think that this is an accident produced by a political chance that another chance might destroy. Freemasonry seems so sure of itself that it is preparing, as we have said, the establishment of a monopoly on education for the benefit of the State, that is to say, for its own benefit. Why? To prepare for the enslavement-

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...the intellectual development of the generations that will follow ours, in order to emasculate them in such a way that they remain forever incapable of escaping its domination.
France is, therefore, currently delivered over to Freemasonry—bound hand and foot. Its future is destined to be likewise delivered... unless, finally enlightened regarding that of which it was previously ignorant, it manages—while there is still time—to rid itself of the oppressor.

RESPONSE TO AN OBJECTION.
FRANCE DID NOT GIVE ITSELF FREELY.
FREEMASONRY EXTORTED POWER.

— "But France gave itself freely through universal suffrage," some dare to claim. "That is its own business, and it is its right. After all, someone must govern it."
No. France did not give itself freely. For there is a fact just as indisputable as the absorption of the Republic by Freemasonry: namely, that this absorption was effected in a clandestine and fraudulent manner, without the knowledge of the nation—to which the Freemasons ceaselessly repeated that it was sovereign, even while surreptitiously pilfering that very sovereignty.
France did not give itself to Freemasonry; for in electing Freemason senators and deputies, it did not know that it was entrusting its destiny to citizens who had sworn an oath to a power other than itself—and who, in fact, could not escape the domination of that power.

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because she held them in her grip through their self-interest. The real fault, the unforgivable crime of all these elected Freemasons, what makes them traitors to France, is precisely that they concealed the fact that by accepting the mandate of senator or deputy they were handing the country over to Freemasonry, a secret society, an unknown society, whose leadership may well be anti-French.

We must add that the exercise of power is as fraudulent and clandestine as its absorption.

We are constantly told, in fact, that the regime under which we live is that of a democratic republic. In reality, this is a hypocritical lie; for nothing is more contrary to a democratic regime than the one imposed upon us.

Under a democratic republic, the government must belong to the nation, and to the nation alone. This government must be exercised openly, through delegates who answer only to the citizens from whom they receive their mandate; and this, without the intervention of any power, any force, any association, of whatever nature. Open government above all; this is the essential condition of a democratic republic.

Now, in the current Masonic republic, it is not the nation that governs itself; it is an association that governs the nation. This association does not govern openly, but by concealing itself. Its members meet secretly. They take refuge, under the protection of the "timber brothers," in premises they call lodges, to

They deliberate there on the affairs of state. There they prepare the laws they intend to impose on us, laws which tend in particular to ensure their ever-increasing domination. They then present these laws in the form of drafts to the Chamber and the Senate, where they have gained a majority through the fraud we have described.

They pretend to deliberate on them with those senators and deputies who are not Freemasons. But these deliberations take place only to save appearances, to deceive the people. In reality, everything is planned, arranged in advance in the secret meetings of the lodges. It is in these meetings that the true Parliament exists; and this Parliament escapes national control. The entire political charade is pure comedy. The Freemason orators of the Chamber and the Senate conspire with the ministers, who are also Freemasons, like thieves at a fair. Some vote on what they have agreed upon; others execute the laws that have been passed. The people watch, unable to understand, unable to grasp the lie of which they are the victims.

We don't even have the shadow of a democratic republic. We live under a regime of secret dictatorship.
The evidence for everything we have just said is abundant. It is provided by the official minutes of Masonic proceedings. We have cited only a few of these minutes; but there are hundreds, thousands of others that could serve to establish that the negotiation of French public affairs takes place in the lodges and the...

...Masonic winds, and that the Chamber and the Senate are nothing more than mere assemblies for rubber-stamping; consequently, that France is subject to the tyranny of a master who does not even dare to show himself to the people—who prefers to lie to them in a cowardly fashion—and whose name is Freemasonry.
These documents are so numerous that they fill volumes—and these volumes have indeed been written. If the reader’s conviction has not yet been secured by the demonstration set forth above, he need only read the *Petition Against Freemasonry* by the Deputy for Paris, Prache; *Freemasonry and the Religious Question*—which I wrote in 1892 and which remains as relevant today as ever, save for the specific figures involved, as the malady has only worsened exactly as I predicted; *The Masonic Plan* by Michel Le François; the works of Georges Goyau, Paul Nourrisson, and Jean Bidegain; and the pamphlets by Messrs. Louis Dasté, Gabriel Soulacroix, Abbé Tourmentin, myself, and many others.
Finally, over the last few years, various anti-Masonic periodicals—such as *La France chrétienne* (edited by M. de la Rive), *La Franc-Maçonnerie démasquée* (by Abbé Tourmentin), and *La Bastille* (which I direct)—not to mention the various opposition newspapers, have gathered and published such evidence in profusion, presenting it as the

exigencies of daily debate required.
The proofs, therefore, are within everyone's reach. And, since what is at stake is the liberty—and perhaps even the very existence—of France, we are compelled to declare that those who refuse to face the evidence and act accordingly are either traitors or cowards.

CHAPTER IV

The Existence of Freemasonry Can Only Be Explained by the Existence of an Occult Power —or— WHERE DOES FREEMASONRY FIND THE ELEMENTS OF ITS STRENGTH?

Based on the analysis conducted in the preceding chapters, we know with certainty: 1. That Freemasonry is a secret society that strives to conceal its true objective from us; 2. That it succeeds in doing so only by piling lie upon lie; 3. That it is the master of France. It is by relying upon these established facts that we must proceed to reason, in order to uncover—one by one—all the secrets that the Masonic association has, until now, so successfully kept hidden from us.
Since this association is the master of France, we must conclude that it possesses indisputable elements of strength. Are these elements supplied to it by external causes, or are they, rather, inherent to its very nature—to its constitution, or to some mysterious and profound cause concealed deep within its core?

We are led to accept this second way of considering the question for the following reasons.

First, Freemasonry is an association that is nearly two centuries old; this is the minimum duration that can be attributed to it.

Indeed, even admitting that we must dismiss all the versions circulating about its antiquity, some of which are obscure and imprecise, others more or less fanciful, we are at least absolutely certain of one thing: that Freemasonry has appeared in France and throughout continental Europe, in its current form, for nearly two hundred years. On this point, no dispute is raised, no doubt is possible. It is a universally recognized fact that the first French lodges were founded between 1720 and 1730 and that, less than twenty-five years later, a multitude of others were established, not only in France, but also throughout Europe. Therefore, while there is room for discussion regarding the periods prior to 1730, there is absolute certainty concerning the existence of modern Freemasonry since that time. It can even be considered certain that it existed well before then in England. But we wish to adopt the version most unfavorable to our thesis. In doing so, we are obliged to acknowledge that Freemasonry has a duration of nearly two centuries. Again, this is an indisputable minimum and, moreover, undisputed.

On the other hand, there are Freemasons that...

Freemasonry is found in almost every country. These Masonic lodges certainly have differences. But they also all share common characteristics that suffice to prove they are linked by a mysterious bond.

First, there is the obligation of secrecy. Then, with some variations, there are the ceremonies, catechisms, legends, symbols, sacred words,

the signs and touches by which Freemasons recognize one another. And finally, there are the

temples, the regalia, the objects of worship, one might say. On closer inspection, it is a family spirit that binds all these groups, which at first glance may seem foreign to one another—a spirit that does not manifest itself everywhere in the same way, but which, despite this (and this is an extremely curious fact), prevents definitive breaks, even when some Masonic lodges embark on paths absolutely opposed to those followed by the lodges of other countries. Finally, what is very extraordinary and common to all Masonic groups is something we must reflect on more than anything else: what are called degrees, and by which categories of Freemasons are constituted, who have secrets from one another, just as they have secrets from the uninitiated. The degrees do not bear the same names everywhere. They also vary in form; and these variations constitute what are called rites. But, in all Masonic lodges, there are everywhere these different categories of initiates to whom certain symbols are revealed and

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...certain "mysteries" in proportion to the elevation of the rank they have attained; and, everywhere, these categories of Masons form—within the broader body of Masonry—societies wherein the higher echelons remain absolutely secret to the lower ones.
This is a characteristic found in all Masonic groupings—and found *only* among them—one that has persisted since the very inception of Masonry, and which serves, as it were, as the foundation for this Freemasonry, despite its administrative divisions being so numerous. A strange characteristic, indeed! And it is precisely because it is strange and unique, because it has endured across generations, and because it is common to all forms of Masonry, that all these various bodies must be regarded as the cogs of a single organism, the regiments of a single army, and the branches of a single tree. Regiments equipped in diverse ways, no doubt—but we shall see why. Branches onto which grafts have been made—rendering their leaves and fruit dissimilar—yet whose common trunk, whose single root stock, remains recognizable to anyone who examines them with close attention. It is the aggregate of all these individual Masonic bodies that constitutes Universal Freemasonry; and this is precisely what certain Masonic authors convey when they assert that Masonry is not "French" in Paris, "German" in Berlin, or "English" in London, but rather that it is one and universal.
From the fact that Freemasonry is the absolute master...

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In light of the magnificent historical entity that was France, we must conclude—as we have stated—that she possesses indisputable elements of strength. Yet, considering that she is both age-old and universal, we are compelled to admit something more: namely, that the elements of her strength are not bestowed upon her by accidental circumstances. They derive from her very nature. Indeed, an association cannot be both age-old and universal without being robustly constituted.
They derive from her nature, we say; and, consequently, they ought to serve to reveal that nature to us. But where are they?
Some Catholics believe they resolve the question by saying: "Let us not search; the Devil is behind it all."
Holding this conviction, they ought, on the contrary, to say to themselves: "All the more reason to search!" Do they not know that God—the God in whose omnipotence they place their profound faith—manifests Himself in this world through human intermediaries, and that, in a certain sense, one strikes at Him by striking at them? He employs, for instance, the Church as a means of action—that is to say, an organization composed of elements that are vulnerable precisely because they are human. Catholics believe that to wound the Church is to wound God. They say as much, and they are convinced of it. But let them reflect upon this: Could the adversaries of the Church possibly attack her with any chance of success if they did not begin by studying her—if they...

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...failed to acquire knowledge of the weak points inevitably inherent in the human elements that constitute it. Once they are imbued with these ideas regarding the Church of Christ, how can Catholics fail to see that Freemasonry—which they view as the Church of Satan—must *also* be studied and understood in terms of its human, and therefore vulnerable, constitution, if it is to be successfully attacked? How can they fail to grasp that a Catholic who refuses to engage in a rational study of the Masonic question is a Catholic who refuses to arm himself for the defense of his faith—and that the more firmly he believes in the supernatural origins of Freemasonry, the more rigorous becomes his duty to undertake such a study? To shout, "Down with Freemasonry!" without taking the trouble to understand the strengths and weaknesses of this association—without studying its methods of operation and the causes of its triumphs—is for a believer to fail in his duty toward his religion; much as it would be for a Frenchman to fail in his patriotic duty were he to do nothing more than shout, "Down with the Germans!" on the day France found itself invaded by German armies. Those Catholics who act in this manner shoulder a heavy responsibility; for, through their inaction, they pave the way for the defeats of that very Church to which they profess their allegiance.
Let us, therefore, have the courage to fulfill our duty in its entirety, and let us seek out the human factors behind the power of Freemasonry.

THE INTELLECTUAL AND MORAL INFERIORITY OF FREEMASONS AND OF THEIR APPARENT LEADERS.

The power of a society necessarily stems from one of the following causes, or from a combination thereof:
1. The caliber of its members;
2. The caliber of its leaders;
3. The superiority of its organization.
We must examine which of these three causes might serve to explain the power of the Masonic society.
First of all: the caliber of the initiates.
On this point, our examination need not be lengthy.
Everyone knows—or has known—a Freemason, and has been able to judge that, barring rare exceptions, this particular Freemason—far from being considered a superior individual—was, on the contrary, utterly mediocre. It is from such mediocre individuals that the association is formed. Taken as a whole, French Freemasonry consists of the following elements: lawyers whom litigants fail to support—or support poorly; doctors whom patients rarely summon to their bedside; misunderstood professors—misunderstood because they have little of substance to convey; schoolteachers richer in vanity than in knowledge; junior officers whose incompetence has stalled their advancement; journalists seeking to cultivate political connections; windbags, braggarts, and liars, around whom swarms a confused mass of small shopkeepers, merchants, tailors,

grocers, hairdressers; above all, tavern-keepers—many tavern-keepers;—for the tavern-keeper is the pillar of French Freemasonry, and the provincial café serves as the vestibule of the Temple:—such is the exact breakdown of the categories of citizens from which are recruited those who deck themselves out in the macabre title of "Children of the Widow." Can the power of an association that holds sway over France—an association that is, at once, both centuries-old and universal—truly be founded upon such a composition, so inferior from both an intellectual and a moral standpoint? Obviously not. Does this power, then, rest upon the caliber of its leaders? Not in the slightest. For these leaders—or at least those who pass for such—are entirely on a par with the rank-and-file troops we have just enumerated.

Moreover, they all rise from the ranks—not by selection, nor even by seniority, but by election. It is through the vote of the multitude that the Worshipful Masters and officers of the lodges, as well as the members of the Convent, are created. These leaders are, in a sense, the vivid reflection of the pettiness, envy, ignorance, and vices of those who have hoisted them onto their shoulders. The latter naturally choose them in their own image. It is only logical.
Furthermore, we are in a position to assess the true worth of these leaders. We can take their intellectual and moral measure, for they currently stand in the full glare of the political stage. It was Bro. Desmons who served as President of the Council of the Order in 1906 and 1907. In 1907 and 1908, it was Bro. Lafferre. Prior to them, the role was held, in turn, by...

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Bros. Blatin, Lafferre, Delpech. After them, it will be Delpech, Lafferre, Blatin once again—or their equivalents. Surrounding these figures—who distinguish themselves by no superiority, by no service rendered, by no discovery in any field of human knowledge, and whom their mediocrity (of a rather destitute variety) would have left utterly unknown in the profane world—we discern various Masonic luminaries bearing names such as Pochon, Cocula, Gustave-Adolphe Hubbard, Brisson, and Senator Wuillod (the former "human cannonball" of the Folies-Bergère); we see all those political notables whose reputations were more or less tarnished by the Panama Scandal; the Humberts; and Geyer—the very man who, addressing the Freemasons assembled at the *Convent*, uttered those famous words: "My brothers, *we* are the State!"—and who, as we have previously noted, brought "glory" to Freemasonry by absconding abroad with the funds that had been entrusted to his care. As a fitting counterpart to this individual, one could cite yet another swindler from the "Widow's" family: Bro. Mayer, the former editor of *La Lanterne*. Wilson, too, numbered among the Freemasons who were both prominent *and* "marked." And how many others of the same ilk! Is it through the agency of such ringleaders that an association can endure for two centuries on a global scale, and bring a nation like France under its dominion? It is impossible. On the contrary, it is nothing short of prodigious that they have not, by their very presence, utterly destroyed the association beneath them.

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THE APPARENT ORGANIZATION OF UNIVERSAL FREEMASONRY. THE FEDERATIONS AND THE RITES.

Thus, it is in the superiority of its organization that we must seek the true reason for Masonic power. Undoubtedly, this organization will appear to us as a marvel of intricate design; and thereby, we can explain how—despite the inferiority of its rank-and-file members and its leaders—Freemasonry has endured for nearly two centuries on a global scale, and how it has succeeded in gaining a foothold in France.
Let us, therefore, direct our inquiry in this direction.
But first, a question arises: What constitutes a superior organization?
The answer is simple: A superior organization is one that is supremely adapted to its objective. Adaptation to the objective—that is the essence of the matter. Unfortunately, it is no easy task to determine whether the Masonic organization is more or less well-adapted to its objective, seeing as that objective remains unknown to us.
Not only is the objective of Freemasonry unknown, but its organization is equally shrouded in mystery.
Consequently, how can one assess the degree of perfection—be it high or low—in the relationship that may exist between this organization and the objective for the realization of which it was created?
Here is, in broad outline, just about everything that is currently known.

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of the universal Masonic organization. We shall see that this amounts to very little. Universal Freemasonry is divided into large groups called Federations, Grand Lodges, Sovereign Councils, etc. These Federations, Grand Lodges, and Sovereign Councils correspond more or less, from a geographical point of view, to the secular agglomerations we call nations. Everyone has heard of some of these large groups: for example, the "Federation of the Grand Orient of France," that of the "Grand Orient of Italy," or the "Grand Lodge of France," or the federations or Grand Lodges of such and such other countries. Everyone is also familiar with the expressions "French Rite," "Scottish Rite," "Rite of Misraïm," etc. Rites and federations or Grand Lodges are very different things. Federations and Grand Lodges constitute the major administrative divisions of universal Freemasonry. They are attached to a particular rite, that is to say, to a particular set of regulations governing Masonic ritual ceremonies. Legends, symbols, ceremonial, formalism—these are what the rites represent. Groups, administratively independent entities—these are the Federations, Grand Lodges, etc. The Federations and Grand Lodges are themselves subdivided into infinitely smaller groups called workshops. Thus, three sets: One which is Freemasonry—

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...universal Freemasonry. Next, those formed by the Federations and the Grand Lodges. Finally, the small groupings known as "workshops" (or lodges). Merely administrative divisions—nothing more. It is, therefore, of the utmost simplicity. However, this concerns only the administrative aspect; and this aspect, as we shall see, is nothing but a mere illusion.
Let us note here that no administrative link appears to bind the Federations and the Grand Lodges to one another. Consequently, there is nothing to examine in this regard. The same, however, does not hold true for the workshops that make up the federations.

ADMINISTRATIVE ORGANIZATION OF THE GRAND ORIENT OF FRANCE.
THE CONVENT. THE COUNCIL OF THE ORDER.
ITS PRESIDENT OR GRAND MASTER.

The administrative organization of one of these federations will serve to illustrate that of all the others. We have chosen the Federation that is most widely known in our country—the one bearing the name of the Grand Orient of France.
The Federation of the Grand Orient of France currently numbers slightly more than 20,000 members, distributed among approximately four hundred workshops. This latter figure is subject to fluctuation, as workshops may be established or dissolved on any given day. The workshops enjoy autonomy; yet, simultaneously, they acknowledge a federal administrative authority—an authority created anew each year through an electoral process.

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Every year, in the month of December, the lodges appoint delegates to the Convent—one delegate per lodge. These delegates convene once a year, in September, to form a sort of legislative assembly known as the Convent, and to elect thirty-three members to a governing body called the Council of the Order.
The Council of the Order serves, so to speak, as the Executive Committee of the Grand Orient federation—something akin to a Council of Ministers. It is headed by a Bureau, and at the head of that Bureau stands a President. This President fulfills the role that, in other federations, is designated as Grand Master.
The Convent represents, as we have noted, the legislative chamber. It may be regarded as the sovereign assembly of the federation. Yet, this administrative sovereignty is, in reality, merely apparent and illusory. We shall come to realize this later on.
The functions of the Convent are as follows: It examines matters pertaining to the general interests of the federation. It engages—when necessary, though rarely—in relations with

foreign Masonic federations or jurisdictions. It votes upon and approves the federation's budget. It determines any amendments to the statutes that it deems appropriate to enact. Under the pretext of serving the general interests of the federation or of Freemasonry at large, it also concerns itself—and with fanatical zeal—with matters of a political and religious nature. All of this is done in accordance with the instructions provided by the individual lodges to their respective delegates. Finally, the Convent appoints the members of the Council of the Order.

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The Council of the Order consists of thirty-three members. It is subject to annual renewal, though only by one-third at a time, such that each of its members is elected for a three-year term. It was of this Council that Brother Lafferre—a Deputy in Parliament—served as President at the time of the "Affair of the Files" (*Affaire des fiches*); and it is this very same presidency that Brother Lafferre once again occupies during the 1907–1908 term. This presidency, as we have noted, serves as a substitute for the office of Grand Master—an office that exists in most other federations, just as it did within the Grand Orient itself prior to 1872. Whether one holds the title of President of the Council of the Order or Grand Master of a federation, the roles are, for all intents and purposes, equivalent. Let there be no misunderstanding: a Grand Master is, therefore, nothing more than the presiding officer of a Masonic federative administration. We shall see that this position does not carry the significance that the uninitiated public tends to imagine.
We turn now to the ties that bind together the individual lodges (*ateliers*) belonging to a single federation.
There exists a federal budget—funded by contributions from all the lodges—as well as a central headquarters, a corporate identity, a set of general regulations, and a Constitution that imposes obligations—both financial and otherwise—binding upon all the lodges collectively and upon each individual member thereof. As we have previously stated, however, no such ties exist between the various distinct federations, which appear to remain administratively independent of one another.
The twenty thousand Freemasons belonging to the Grand Orient federation are distributed across approximately four hundred lodges—yielding an average membership of around fifty individuals per lodge. It is within these individual lodges that the members typically gather for their meetings.

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...the Freemasons—operate, therefore, in very small groups, rather than in large masses. They appear to attach great importance to this. They provide us with proof of this in the fact that, in any city of even moderate size, one invariably observes them founding a number of separate lodges, rather than convening as a single body. The statutes stipulate that seven Masons holding the rank of Master—no more—suffice to constitute a lodge. We might well be surprised by this fragmentation of the federations. We shall perceive the reason for it as we proceed further in our study.
Thus, there is no intermediate division lying between these large aggregations—the federations—and those minuscule lodges averaging fifty members, some of which number barely a dozen initiates. Conversely, it is worth noting that, in principle, a Mason who is a member of a lodge constituted by one of the regular federations has the right to enter any other lodge of the same degree as his own. He is admitted therein in the capacity of a "visitor." Although he may not cast a vote, he is free to speak and participate in discussions just as he would in his own lodge. He is merely enjoined to exercise a certain measure of discreet reserve.

THE LODGES. THE OFFICERS. THE "LIGHTS." THE DEGREES. THE RITUALS.
THE CATECHISMS. THE MIDDLE CHAMBER.
HIRAM'S CORPSE.

The lodges, too, possess their own distinct administrative structure, operating within the boundaries established...

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...by the statutes of the federation. Like the federation itself, they possess a budget, a headquarters, and a set of regulations establishing obligations—pecuniary and otherwise—common to all their members.
While the federation is administered by a Convent and a Council of the Order, the Lodges are administered by officers. Like the members of the Convent and those of the Council of the Order, the officers are appointed by election. Their terms are renewed annually, yet they are also eligible for re-election. Thus, it is indeed the principle of election that underpins administrative authority within Freemasonry. In other words, this authority flows from the bottom up; and such an organizational structure would seem, at first glance, to absolutely rule out the hypothesis of an occult leadership. We note this observation in passing. It is not without significance. However, we shall soon see what is to be made of it. There is a large number of officers within the Lodges: the Worshipful Master (or, in ordinary parlance, the president); the Senior Warden and Junior Warden (first and second vice-presidents); the Orator; the Secretary; the Treasurer; the Hospitaller; the Grand Expert; the Tyler—also known as the *Tuileur* or "Terrible Brother" (the doorkeeper); Masters of Ceremonies; Masters of Banquets (of which there are several of each type); the Standard-bearer; the Archivist; and so on. There are, in fact, more offices to be filled than there are members in the smaller Lodges. Consequently, it frequently happens that a Freemason is obliged to hold multiple offices simultaneously within his Lodge. The first five officers are collectively referred to as "the Five..."

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"lights" of the lodge. They compose its governing body along with the treasurer and the almoner. Outside the lodge, this quality of "light" gives them no illuminating power, nor any prerogative. A Worshipful Master is therefore not such a high-ranking Masonic figure as the uninitiated public supposes. It is only in his lodge that he is "first light," and he is so only for one year, unless, by re-electing him, his wick is rekindled for another year. Everywhere else, he is just a Mason like all the others, that is to say, no longer a "light," but a mere glimmer.
That is pretty much all that is known about the Masonic organization; and it must be admitted that, since the elective system is at the basis of all this, one sees nothing that can explain the power of the institution. So? So, we must tell ourselves that if this is all we know, it doesn't follow that there is only this. Freemasonry is a secret society, let's not forget that. It wants, at all costs, to hide its purpose from us. It must therefore hide from us everything within it that is important from the point of view of achieving this purpose. Now, what is more important, in a society, from the point of view of achieving its purpose, than the organization of that society? Don't the founders give it one organization rather than another, according to the purpose for which they founded it? Since Freemasonry hides its purpose from us, it must necessarily hide from us, if not its entire organization, at least a part, the most important part—precisely that part through which it expresses itself.

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...would explain the singular power of this centuries-old and universal association.
Let us, therefore, persist in our inquiry. Let us penetrate the heart of Masonic gatherings and, by studying what transpires there, attempt to uncover the secret that is—quite certainly—being withheld from us here.
The Convent, as we have noted, convenes but once a year. Consequently, the currents of Masonic life can only converge there momentarily. It is within the *workshops* that these currents must make themselves felt most constantly, for it is there that Masons meet most frequently.

Here, we must recognize that there exist different types of workshops, just as there are different types of Freemasons. This fact does not—or barely—emerge upon an examination of the statutes governing the administrative organization of Freemasonry; yet, for all that, it has not been possible to conceal it completely.
The workshops in which Masonic life is most intense—and which are, moreover, the only ones open to all Freemasons—are known as *Lodges*. Let us enter one.
We shall immediately be struck by the fact that the Masons found within are adorned in varying ways. Some wear a simple, small apron of white leather over their clothing; and, regarding this apron, one observes that they are enjoined not to wear it in an identical manner. Others wear a sash of blue moiré ribbon crossing their chest—quite apart from the insignia serving to distinguish the Lodge officers, which consist of collars fashioned from the same fabric.

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One is thus led to conclude that there exist different classes of Freemasons. And, indeed, once this observation has been made, if one rereads the statutes with a little more attention, one realizes that—aside from matters concerning administration proper—there is something else: a subject mentioned without undue emphasis, yet one that clearly conveys the idea of categories of Freemasons arranged in stages, which are referred to as *grades*. One would then naturally wish to know what distinguishes these categories. Nothing in the statutes provides an answer. To gain some insight, one must get hold of one of those sacred Masonic books—texts specific to each category of Freemason, entrusted only to those belonging to that particular category, and accompanied by an express prohibition against showing them to members of lower categories. These books are known as *rituals*. Let us take possession of these rituals. They will, no doubt, reveal something of interest to us. What a disillusionment! They are filled with absurdities so crude that one is left utterly bewildered. As for the various categories of Freemasons, the rituals reveal them to be differentiated solely by the particular brand of absurdity reserved for each specific group. Freemasons are permitted to become acquainted with certain of these absurdities only after having undergone rigorous periods of probation.
For instance, a Mason who is still merely an Apprentice (the 1st degree or 1st grade—that is to say, the lowest grade) is regarded by the ritual as being "three years old." The Fellow Craft (2nd degree) is "five years old." The Master (3rd degree) is "seven years old and upwards."

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Above these three grades, which form the foundation of Masonry, there are many others. Thirty-three grades are counted within the Grand Orient federation. There are many more in certain other federations. All these grades were practiced in the past, we are told. They are no longer so. Of the thirty-three that exist within the Grand Orient, only eight remain in use. These are those of Apprentice (1st degree), Fellow Craft (2nd degree), Master (3rd degree), Rose Croix (18th degree), Kadosh (30th degree), and the 31st, 32nd, and 33rd degrees. In each of these latter grades, the initiates bear titles that are as pompous as they are extravagant. Apprentices, Fellow Crafts, and Masters—when among themselves—mock these higher grades, which they view as having been created expressly to flatter vanities and to make certain "gullible fools" believe that they are *somebody*, when in fact they are *nobody*. Consequently, for the majority of those in the lower grades, these grades hold no importance whatsoever; and one is inclined to share their point of view upon perusing the catechisms and rituals that exist for each grade.
Here are a few of the—not exactly luminous—truths taught in the first of these catechisms: that of the Apprentice.
Q. — Are you a Mason?
A. — My brethren recognize me as such.
Q. — Where were you received as a Mason?
A. — In a just and perfect Lodge.

Q. — What is required for a Lodge to be just and perfect?

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A. — Three govern it, five enlighten it, seven render it just and perfect.
Q. — Who are the three?
A. — The Worshipful Master and the two Wardens.
Q. — How long have you been a Mason?
A. — Since I received the Light.
Q. — What do you understand by the word *Lodge*?
A. — We call a Lodge the secret place in which Freemasons take shelter to conceal their labors.
Q. — What supports your Lodge?
A. — Three great pillars named Wisdom, Strength, and Beauty, which are symbolically represented by the Worshipful Master and the two Wardens.
Q. — Why did you seek to be made a Mason?
A. — Because I was in darkness and desired the Light.
Q. — In what state were you when your initiation took place?
A. — Neither naked nor clothed, but in a decent state, and divested of all metals.
Q. — Why in that state?
A. — Neither naked nor clothed, to represent to us the state of innocence and to remind us that virtue requires no adornment; divested of all metals, because they are often the emblem of the vices that every Mason must avoid.
Q. — What did you see upon receiving the Light?
A. — The Sun, the Moon, and the Master of the Lodge.

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Q. — What is the relationship between these heavenly bodies and the Master of your Lodge?
A. — Just as the Sun presides over the day and the Moon over the night, so too does the Master preside over the Lodge to enlighten it.
Q. — Where is the Master of your Lodge stationed?
A. — In the East.
Q. — Why?
A. — Just as the Sun appears in the East to usher in the day, so too does the Master station himself in the East to open the Lodge and set the workmen to their labor.
Q. — How old are you?
A. — Three years (1).
Three years! Is that not precisely the age one would expect to attribute to beings capable of exchanging such discourse! The catechisms and rituals of the Second Degree are no less puerile than those of the First. On the contrary! They speak of the "Mosaic Pavement," the "Grand Porch," the "Blazing Star," the "Tessellated Border," "Moveable Jewels," "Immoveable Jewels," and "Vocal, Guttural, Pectoral, Manual, and Pedal Signs." It is through their catechism that the Fellow Crafts learn that they are five years of age—rather than the three years they claimed when they were merely Apprentices.
At the Degree of Master, however, it is a very different matter! No—

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(1) Excerpt from the *Instruction for the Symbolic Degree of Apprentice*. 1884 Edition.

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Only this degree has a catechism and a ritual as idiotic as those of the Entered Apprentice and Fellow Craft degrees, but upon reading both, one finds that the Masters commemorate, in their meetings, the assassination, burial, and exhumation of a certain Hiram, presented as the builder of the Temple of Jerusalem under Solomon, and the father, the ritual affirms, of all Freemasons of the past, present, and future, whether they are of white, yellow, or

black race. This farcical ceremony takes place in a special room called the "Middle Chamber," where Freemasons who have attained the Master Mason degree enter one by one, their heads covered, as Jews do when entering the Synagogue. It is even forbidden, upon entering the Middle Chamber for the first time, to do so except backwards. Some say that in the past, the masters had to wear their robes inside out. They have become lax and now simply turn their lanyards inside out.
Not only is the assassination of Hiram and the discovery of his body read aloud in the Middle Chamber, but the Freemasons also act out the scene of this assassination and the search for the body, by the light of candles covered with enormous snuffers, thirty centimeters high, which allow light to pass through a notch in their upper part and another cut into one side of the base. One of the "Worshipful Masters" plays the role of Hiram, others that of the assassins. The scene of the murder is reenacted. Then Hiram,

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...feigning death, lies in a coffin, covered by a funeral pall upon which stands a large branch of artificial acacia. This coffin is placed in the center of the Middle Chamber. The Lodge's Worshipful Master then explains to his brethren—with the utmost gravity—that Solomon is anxious over Hiram's disappearance and has ordered that a search be conducted. Immediately, the entire group performs a first "journey of search"—that is to say, they begin pacing back and forth to appease Solomon, circling about and searching everywhere for the corpse, with each man pretending not to see the coffin. Upon confirming that the search has proven futile, a second journey of search is ordered out of deference to Solomon's ever-mounting grief. After the second journey comes a third. It is only during this final journey that they are permitted to discover—not the corpse (they do not move quite that fast!), but rather the acacia branch. Everyone then rushes forward to form a circle around the branch. They lift the pall beneath which the faux Hiram lies, feigning death. They take his hand and shake his finger. They feign horror as they watch the finger detach itself from the hand, and cry out in revulsion: "Mac-he-nac!"—which, it is said, means: "The flesh leaves the bone!" Thereupon, they help the pseudo-Hiram to rise; and he immediately slips back—finger and all—into his true skin as a stupefied Freemason. The "Worshipful Masters" never enter the "Middle Chamber" for any purpose other than to indulge in this extraordinary and preposterous buffoonery.

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Since the antics indulged in in the presence of apprentices never reach such a degree of grotesqueness, the observer is quite naturally led to believe that the higher Freemasons rise in rank, the more they lose their wits. And, precisely because of this, he is induced to pay attention only to what takes place in the lodges when Masons—both high- and low-ranking—are gathered together to work "at the Apprentice degree." Moreover, it is in these lodges—as we have noted—that Masonic life manifests itself most intensely and most broadly. Although our examination thus far has been hardly encouraging, let us look at what actually happens there.

THE MEETINGS.
WHAT TAKES PLACE.

The Opening and Closing of the Work; The Lycopodium Pipe.
The lodges are the lower workshops of Freemasonry—the only ones that apprentices and fellowcrafts are permitted to enter. All others are strictly forbidden to them; they barely even know that they exist. As for the high-ranking members and the Masters—although both groups possess their own special workshops (we have seen that the Masters have the "Middle Chamber")—they are nonetheless required to attend the lodges assiduously. Indeed, apprentices and fellowcrafts are forbidden to work unless they are in the company of Masters. They are considered too young to be left to their own devices. Let us not forget that they are only three and five years old! Thus, the apprentices, the fellowcrafts, and

the... are gathered together.

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...masters and high-ranking members into the lodges, and they are made to work all together within them "at the degree of Apprentice."
"To work at the degree of Apprentice" means that, in terms of ceremonial antics, only those specific to the Apprentice degree are performed. The others must be carefully concealed from anyone who has not received the necessary initiations. If, by chance, the Fellow Crafts, Masters, and high-ranking members feel the need to indulge in the acrobatic feats specific to the Fellow Craft degree, they must ask the Apprentices to "cover the Temple"—that is to say, to leave. Then, once "the Temple is covered," the Fellow Crafts, Masters, and high-ranking members proceed together to a special "opening of the works," preparatory to a meeting known as a "Fellow Craft Lodge." The same applies when the Masters and high-ranking members feel the urge to assassinate Hiram once again, to discover his corpse beneath the acacia branch, and to cry out: *Mac Benac!* They then have the Apprentices and Fellow Crafts "cover the Temple," and they proceed, in deep mystery, to the "Chamber of the Middle." The ritual requires that this take place whenever a Fellow Craft is admitted to the degree of Master. Initiation into the Mastership thus consists, strictly speaking, in admission to this idiotic spectacle. That is why a Master, when asked about his Masonic age by another Master, replies: "The acacia is known to me."
There are two types of meetings held in the lodges.

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We say "meetings" because, as is well known,

there exists a Masonic vocabulary in which certain words from everyday language are deliberately distorted. According to this vocabulary, a lodge meeting is called a "meeting." Thus, there are two kinds of meetings: committee meetings and solemn meetings. Lodges must hold one of each kind every month.
Committee meetings are rarely attended.
Only the lodge's administrators are required to attend. They sometimes fail to fulfill this obligation.
Sometimes, two or three particularly zealous lodge members also join them. The work they do is purely administrative, except for preparing the agenda for the solemn meeting. This latter meeting is the truly important one. And that is why it is most often simply called: the meeting.

It is the solemn meeting of a lodge that one must,
it seems, consider if one wishes to feel the Masonic soul throb. Now, an observer could open their eyes and ears wide, but would hear and see nothing, absolutely nothing, apart from interminable discussions imbued with the fiercest anti-Catholic fanaticism and a few ceremonies which,
while not reaching the grotesque of Hiram's assassination,
are nonetheless utterly ridiculous. This, moreover, explains why so many uninitiated people, who do not boast of it, enter Freemasonry, undergo the stupid trials of initiation, sitting—

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They attend two or three meetings, then, ashamed of themselves and convinced of the complete futility of this Masonic life upon which their imagination had been built, they never set foot in the lodge again. They resign, or else they are expelled for non-payment of dues, and remain for the rest of their lives convinced that they have been duped. They have been duped, indeed. But, as we shall see, not in the way they imagine.
Here is roughly the usual agenda for the work of a lodge:
1. Opening of the proceedings according to the rite and with the customary mysteries;

2. Reading of the minutes of the previous meeting;
3. Reading of correspondence;
4. Lecture (on this or that political subject, and especially anti-religious), by the Brother. X..., or a contradictory discussion (among all the Freemasons present, on such and such a political and especially anti-religious subject), or even both at once;
5. Initiation of the profane X..., Y..., Z...;
6. Address by the Brother-Orator;
7. Circulation of the alms box and the sacrament of proposals;
8. Closing of the proceedings according to the rite and with the customary mysteries.
Sometimes, too, this item appears on the agenda: General Elections (this refers to the re-election).

...of the Lodge officers (in December); or this other one: *Fellowcraft Meeting*; or again: *Master Mason Meeting*.
We have just seen what these latter expressions signify.
These solemn meetings are always preceded by a most peculiar ceremony—the very one listed in the aforementioned agenda under the heading: "Opening of the Labors according to the Rite and with the customary mysteries."
They conclude with a similar "closing." I have described these ceremonies elsewhere (1). In practice, one observes that they create a sort of special atmosphere—that they seem to erect a wall between the moments immediately preceding or following the meeting, and the actual time during which the meeting takes place. A "profane" outsider, admitted to witness this spectacle, might say to himself at the moment the Labors are opened: "Well, the hour for tomfoolery has arrived!" A Mason—a *true* Mason—says to himself, on the contrary: "This is a solemn hour. Everything that transpires between the opening and the closing is sacred. I shall never reveal a word of it to anyone!" It is during these solemn meetings that the ceremonies of initiation take place. It is there that the veteran Masons bestow "Light" upon the neophytes by gravely blowing the flame of the gunpowder—

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(1) *How I Entered Freemasonry and How I Left It*, and *Freemasonry and the Religious Question*—booklets available for 1 franc from Perrin (Quai des Grands-Augustins) and from the French Anti-Masonic League (33, Quai Voltaire).

...tripod—specifically, the bowl of an immense pipe which, for this very reason, is regarded by them as a sacred instrument.

THE STEPS: THE ASCENSION INTO STUPIDITY.
THE IMPOSSIBILITY OF EXPLAINING
MASONIC POWER SOLELY BY MEANS OF ALL THIS.

However burlesque these ceremonies may be—we repeat—they cannot be compared to the "corpse scene."
It would therefore seem that Freemasons engage in exercises that become increasingly stupid the higher they rise in rank. Moreover, this sort of "ascension into stupidity" appears to be marked by the "steps" that are unique to each specific grade. For one must understand that Freemasons, when entering their lodges after the proceedings have already begun, do not walk like ordinary people.
Each grade has its own step. That of the Apprentice—the only one permitted to be performed during solemn assemblies in the presence of Apprentices—is already quite ridiculous. That of the Fellow Craft is even more so. As for that of the Master, it reaches the absolute

limits of the grotesque. The Freemason performing the Master's step must combine, within a single exercise, both the Apprentice's step and the Fellow Craft's step; he concludes by stepping over—and then stepping back over—from right to left and from left to right, three times in succession, kicking his foot quite high to clear the famous corpse of Hiram—which, of course,

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...is absent—yet it is something the practitioner must nevertheless strive to avoid offending.
It is not without reason, as we can see, that lower-degree Freemasons tend—as we have previously noted—to attach no importance whatsoever to the higher degrees. They accept without the slightest difficulty the opinion circulating within the lodges—an opinion of unknown origin—which holds that the higher degrees are reserved for those Masons vain enough to stop at no absurdity in their lust for rank and regalia. In this regard, the uninformed observer shares the view of the lower-degree Masons. Consequently, he is left with no choice but to seek the true source of Masonic power nowhere else but in the "Apprentice meetings." Yet, he finds nothing there—nothing other than those fanatical discussions we have already mentioned, interspersed with "batteries of joy," "batteries of mourning," catechism recitations, and initiations which, all told, initiate the uninitiated into absolutely nothing—save, perhaps, into that state of infantile regression into which his admission into Freemasonry has instantly plunged him. But then, the further we proceed, the more obscure the question becomes. For, after all, it is not just recently that Freemasons have been indulging in such buffoonery; this has been going on for two hundred years. And these buffoons—ashamed of themselves as they are—are our masters! How could our political leaders possibly have seized power while engaging in such idiotic exercises? For they possess no other credentials. Yet, it is precisely in this manner that they have attained power. It is in this manner that the civilian ministers were molded—those to whom has been entrusted, for some time now...

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...for some years now, the direction of our national defense. It is also in this manner that so many new military leaders have earned their right to promotion. It is there that they were trained. Instead of the charge step, they practiced the "master's step"—executing leg kicks akin to those of circus horses—strapped into their uniforms, ridiculous, grotesque, with spurs on their boots and the Sword of France at their sides! Truly, it is maddening; and one wonders with dismay how such things can come to pass, how such an association can endure.
Neither superiority among the affiliates! Nor superiority among the leaders! Nor superiority of organization! On the contrary: sheer absurdity! This is what Freemasonry reveals to us. And yet, it persists! For two hundred years now, the mummeries—the sheer stupidity of which provokes our astonishment—have been practiced. For two hundred years, every new initiate has, in turn, been left utterly dumbfounded by them. Many have never recovered from that initial stupefaction. Countless Freemasons blush at the ritual ceremonies to which they subject themselves. They see no necessity for them whatsoever. They demand—time and again, generation after generation—that these rituals be abolished. And yet, they are maintained regardless! Who, then, maintains them, and to what end? Once again, it is maddening! There is something here that is illogical and utterly incomprehensible. This mystery appears inexplicable; indeed, it seems we have no choice left now but to simply give up the quest.

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SOMETHING OTHER THAN THE GOAL OF FREEMASONRY IS BEING HIDDEN FROM US.
THE NECESSITY—IN ORDER TO EXPLAIN THE EXISTENCE
OF THIS ASSOCIATION—

OF A CREATIVE CAUSE AND A GUIDING INTELLIGENCE.

Well, no! On the contrary, this is precisely the moment for us to persist more than ever. All of this is, precisely, too extraordinary for there not to be something hidden within it. Such an accumulation of illogicalities must have its own logical rationale.
And indeed, faced with our inability to comprehend, we have just asked: Who sustains all this? To what end? Where does it come from? These are the questions we never ask ourselves. Yet, on the contrary, these are the very questions that ought to obsess us. It is in this direction that we should focus our inquiries. For Freemasonry obviously did not create itself. It has creators.
It is a group. Now, the humblest of associations—a simple village shooting club—has never come into existence without a creative will being applied to it for a specific purpose; nor can it endure unless a guiding intelligence persists in overseeing it. This holds true *a fortiori* when dealing with a society that extends beyond the boundaries of a single municipality. One may posit, as a matter of principle, that the larger the group, the more imperative is the need for a creative will and a guiding intelligence acting toward a precise objective. Experience stands as proof of this.

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Now, Freemasonry is not merely a local grouping. It is not merely departmental, regional, or even national. Freemasonry is universal. It extends across the entire world. If the necessity for an initiating intelligence and a guiding will is imperative for even the smallest group—and if, moreover, the larger a group becomes, the more this necessity intensifies—how overwhelming must this necessity be when it concerns a universal association, whose divisions and subdivisions extend to every corner of the planet! In Freemasonry—as it is presented to us, and as we have just observed it—where are the creative will and the persistent guiding intelligence? It is evidently not to be found in Geyer, the thieving Mason, nor in the likes of him. It is not in the former "Human Cannonball" of the Folies-Bergère, Bro. Wuillod; nor in the collaboration of Brisson and Cocula; nor in any of the French leaders—or so-called leaders—who are presented to us as such. Furthermore, Freemasonry is not a transitory association; it is centuries-old, as we have seen. Centuries-old and universal! What a powerful creative will—what an astonishing and persistent guiding authority—these two characteristics imply! And yet, they remain nowhere to be seen. But are we, for that reason, to conclude that they do not exist? That would be sheer folly. Effects exist. Therefore, they must have their causes. There is no escaping this logic. It is yet another...

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a point on which we must feel absolute certainty.
Here is a society whose groups cover the continents. It is found at all latitudes, on every point of the meridian. It establishes itself everywhere, whatever the circumstances created by differences in customs, religion, legislation... This universality that it possesses from a geographical point of view, it has also possessed from a historical point of view for almost two hundred years. Generations pass; it remains. It persists through time, just as it expands in space, although, to do so, it has had to traverse the most diverse political regimes. In France, we have seen it successively accommodate itself to the monarchy of Louis XV, to that of Louis XVI, to the Revolution of which it declares itself the author, while claiming elsewhere that it does not concern itself with politics; to Napoleonism, which it adored; of the Restoration, which she blessed; of King Charles X, upon whose head she invoked the protection of "the Great Architect of the Universe"; of Louis-Philippe, whom she called the "citizen king"; of the Republic of 1848, which she served at first, only to betray it later; of the Second Empire, of which she was the titular monarch before he had crowned himself and which she then sold out as she had sold out the Republic of 1848; and finally of our Third Republic, which she has made her prey...
And we would admit that this universality, this perpetuity, this obstinate and never

disconcerted constancy in the struggle for life, grants us...

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Would we suppose that all this can exist and be maintained in the absence of a precise goal and a guiding will constantly propelling the immense machine toward the realization of that goal? For this to be so, Freemasonry would have to escape all natural laws. But that is impossible. These laws exist for it as for all other beings. A man, a wolf, a sheep need a functioning hoop to preserve their entire organism for a few years at a point on the globe. And Freemasonry would not have needed a thinking head to preserve itself for two centuries, and especially the surface of the earth? A simple molehill can only appear if a mole has unearthed it. A cottage cannot stand without a mason having built it; it will only last if he takes care to repair it in a timely manner. A palace can only be built and maintained if an entire world of workers and artists consents to discipline themselves under the direction of an architect. It is impossible for Freemasonry to be any different. It cannot possibly present us with the unique, inadmissible phenomenon of a kind of spontaneous generation that leads nowhere, nor with a preservation that, for two centuries and despite the dispersal of lodges and federations across the globe, would be due only to chance.

If only this association weren't so incredibly grotesque! If only this apparent incoherence we have observed weren't so pervasive across time and space! If, moreover,

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...this lie regarding the declared objective—much like that of the forger whose story we recounted—were it not for the fact that this lie, too, has persisted for two centuries! But how can one accept that a lie exists without there being a liar? Some immense and eternal trap is evidently concealed beneath this immense and eternal heap of absurdity, just as it is beneath this immense and eternal lie.

WORTHLESS OBJECTIONS.
ONE MUST CONCLUDE THAT AN
OCCULT POWER EXISTS.
— "But Freemasonry has varied," we are told. "It changes every day. It is not the same everywhere. Therefore, you cannot conclude that there is a single cause, a single act of creation, or a single objective."
This is true: Freemasonry *has* varied. Indeed, it has assumed the most disparate guises. But have we not already uncovered the reason for these variations? Have we not observed that Freemasonry is a secret society that conceals its true objective from everyone—even from its own initiates? It is therefore compelled to deceive; and, in order to deceive, it must necessarily lie—that is to say, it must don false masks—and a variety of masks at that. Yet this does not alter the fact—as we have already noted—that beneath these masks, the organization everywhere exhibits the very same peculiarities. And this remains an inexplicable phenomenon unless one posits a creation conceived according to a comprehensive master plan, and directed toward an objective whose realization is relentlessly pursued by an inflexible will.

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The same line of reasoning applies quite naturally to the apparent imbecility of certain Masonic acts. The forger whose story we recounted was not content—he, either—merely to lie. He cloaked himself in ridicule in order to mislead the friends whom he turned into his unwitting accomplices. — "Do you count for nothing," some object, "the power of an idea? Do you not think that, in and of itself, it suffices to sustain an institution like Freemasonry?" To this, we reply that an idea, standing alone, does not give birth to institutions. Once those institutions have been founded, the idea may serve as their soul; but someone must first conceive them, organize them, and maintain them. Such is the case with the idea that serves as the foundation for Catholicism. Upon this idea, the Church was

built,
structured hierarchically, disciplined, and sustained by active, driving wills. And yet, are we to believe that the immense Masonic organism can exist and sustain itself solely through the power of an idea—with the puerile organization we have exposed, with the grotesque leaders of whom we are told, and by virtue of the stupid practices preserved with such jealous care! One would have to be mad to accept such a notion.
We must cling desperately—despite the difficulties inherent in such investigations—to this truth of logical necessity: that it is sheer folly to regard Masonic lodges and federations as self-generating entities—as springing up here and there, entirely at random, without purpose or overarching design—that is to say, without some great and mysterious creative and guiding force that holds

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all the threads in his hand, and who knows the reason for all the variations, all the contradictions, all the apparent absurdities.
To find oneself confronted with a fact as immense as that of a universal Freemasonry existing for two centuries, and to accept ridiculous explanations for it, or to admit that there is no explanation, to remain before it without questioning, without searching, without desperately wanting to discover the key to the mystery, would be to display the same mental infirmity as that manifested by a herd of cattle at the sight of a passing train. The poor ruminants are unaware of the monster that appears before them in its dizzying rush. They do not question it. They watch it pass, stupidly, indifferent, or terrified. No sooner has he disappeared than they resume grazing, without a second thought. But let us not forget, it is because of this infirmity of their intelligence that prevents them from questioning the reason and relationships of things; it is because of this that a day comes when one of these metallic monsters, obeying a will invisible to them, carries them off to the slaughter... The generations that preceded us displayed this stupid unconsciousness in the face of the prodigious Masonic phenomenon. They witnessed the gigantic association whose progress or derailments produced cataclysms like those of 1793 and 1871, and they did not ask themselves for what purpose this association was conceived, where it is going, and above all, to what will it obeys! They watched it—

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...dazed. At times, they have been seized with panic. One has then seen the immense human herd flee in wild disarray. Or else, it has allowed itself to be stupidly led to the block of that slaughterhouse of "the Widow"—known as the guillotine. Afterward, the survivors went back to grazing upon their customary trivialities. Shall we do the same? ... Perhaps, at long last, it is time for us to remember that we are not oxen, but men—and to convince ourselves that effects such as those we see unfolding before us necessarily have a cause, and that the only way to avoid being crushed by that cause is to seek it out and discover it.
Yes, Freemasonry has its cause. Yes, it obeys a guiding force. Without this, it could neither have come into being nor have sustained itself. It would be neither centuries-old nor universal. Not only does Freemasonry have its cause, but—as the laws of nature dictate—this cause must be commensurate with the immense effects we are able to observe. Nor can there be any doubt whatsoever on this point.
The Masonic phenomenon is an effect of colossal dimensions; therefore, this effect requires a cause of considerable power.
The Masonic phenomenon extends across the entire world; therefore, its cause must possess means of action everywhere. The Masonic phenomenon persists through the centuries just as it extends across the globe; therefore, its cause must be of such a nature that it can perpetuate itself,

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...to act upon and direct the entire Masonic machinery across the succession of generations

and despite the diversity of political regimes.
This cause—which must command considerable power, which must possess means of action everywhere, which must have the capacity to perpetuate itself across generations, and which, by its very nature, cannot fail to exist—is precisely what we term the "occult power," for the very reason that it remains unseen.
Since Freemasonry has seized control of the government of France, this occult power is the master of our national existence. The republican government that has been imposed upon us—and which ostensibly vests sovereignty in the nation—is, therefore, in reality, nothing more than a mask for the most odious of tyrannies; for the individual or individuals subjecting us to it are determined that we shall not know who they are.
The demonstration of the existence of an occult power, concealed behind Freemasonry, renders a thorough understanding of this association all the more indispensable to us. Since the association itself is merely an instrument, the Masonic mystery runs even deeper than we had previously supposed. We must assume, moreover, that it is also far more formidable. Indeed, it is not without purpose that such a web of deceit—woven from false appearances—has been so painstakingly constructed. More than ever, therefore, we must search.

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PART TWO

The Organization of Occult Power.

CHAPTER V
Statement of the Problem.
Difficulties Presented by its Solution.

AN OCCULT POWER

COULD NOT EXIST IF IT DOES NOT POSSESS AN ORGANISM FOR TRANSMITTING ITS WILL.

This is therefore a truth that must be grasped.
Freemasonry did not establish itself on its own. Logic dictates that human minds presided over its organization, and that they did so for a specific purpose.
In accordance with the same laws of logic, Freemasonry, an association scattered throughout the world, could not maintain the unified structure we recognize in it without the existence, somewhere, of a central authority.

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...the human power upon which it depends, and by whose will it is set in motion—just as the limbs of a body are moved by the invisible intelligence that animates the brain.
This is an essentially scientific concept, based on abstract reason. I wish to reiterate that it in no way precludes Catholics from superimposing a supernatural interpretation upon it. Indeed, French Freemasons seem to invite them to do so, given that we hear them describe Freemasonry themselves as "the Counter-Church—the Church of Heresy." Catholics may therefore interpret this as: the Church of Satan arrayed against the Church of Christ. Our role—the role from which we must not deviate—is to study the constitution and the human organization of this Counter-Church. For it possesses such a structure, just as the Church itself does.
To demonstrate the existence of an occult power lurking behind Freemasonry constitutes a kind of intellectual conquest. It also brings a sense of relief, for one feels that mysteries previously unexplained have thereby been clarified. Yet it is a vain conquest, and a dangerous relief! For an objection soon rises before the mind.
No power of any kind, one reasons, could possibly exist unless it possessed the means to

transmit and enforce its will. Therefore, for it to be indisputably accepted that an occult power effectively directs Freemasonry, we would need to uncover the specific means by which it accomplishes this. Without...

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...not to mention that if we fail to achieve this, of what use is it to us to possess the abstract demonstration of its existence? As long as we remain ignorant of its mode of action, we shall nonetheless remain at its mercy. Now, the Masonic administrative structure—as we have seen—is based upon the elective system. By virtue of this system, authority flows from below, not from above. In fact, it is the body of members that creates its leaders—making and unmaking them annually—through the election of lodge officers and of delegates to the Convent, to whom, in turn, falls the task of appointing the members of the Council of the Order. Such an organization is the exact opposite of the structure that would be required for the transmission of an invisible guiding will. The hypothesis regarding the existence of an occult Power therefore collapses, as it is not substantiated by the facts. It is to this conclusion that I would doubtless have eventually settled—perhaps out of intellectual laziness, as so many others do—had I not been constantly drawn back to the work of investigation by the following line of reasoning, which seemed to me to dominate the entire question: Freemasonry is all-powerful in France. It is centuries old and universal. Therefore, it possesses within itself elements of considerable strength. Yet, we encounter these elements neither in the superiority of its members, nor in the superiority of its leaders, nor in the superiority of its organization—at least as that organization is presented to us. Nevertheless, they must exist somewhere. Until such time as I discover them, I am obliged to hold my abstract hypothesis in abeyance; but I...

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...I must not consider it refuted. I have not yet succeeded in finding it; but, by persisting in my search, I shall doubtless eventually discern the mechanism necessary for the transmission of the will of an occult Power. I therefore continued to search. I applied myself to this task all the more diligently as I realized the significance that the discovery of the mechanism in question would hold. Indeed, an organ exists solely for the execution of a function. Consequently, the existence of a mechanism for transmitting the will of an occult Power would constitute the ultimate proof of that Power's existence—for it would be a proof of fact, serving to buttress my proof derived from abstract reasoning. But in which direction should I steer my inquiries?

The answer dawned upon me one day, when the story of my counterfeiter came back to mind. He shared this trait in common with Freemasonry: he had cloaked himself in ridicule the better to conceal the criminal nature of the work in which he was engaged. Moreover, he had taken care to place that ridicule precisely where lay the very thing he found essential to hide.

Was this not a clue? And ought I not to seek the solution to my objection in the very place where I had never thought to look—precisely because of the incomprehensibly grotesque absurdities heaped up there—namely, within the organization of the Masonic grades?

This reflection set me upon the true path.

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THE CLUE PROVIDED BY THE METHOD THROUGH WHICH MASONRY ESTABLISHES ITS DOMINATION IN THE PROFANE WORLD.

I could, as yet, perceive only its entrance. But, at last, I had found it; and I held the thread of Ariadne that would enable me to explore—without losing my way—the labyrinth of lies constituting the Masonic organization, from the day I realized that the administrative

apparatus served, perhaps, not merely to administer, but simultaneously to conceal another, far more significant entity.
Upon reflection, I realized that ever since Freemasonry first made its influence felt, France had been endowed with a political system that appeared to vest sovereignty in the mass of citizens, yet which, in reality, allowed said Masonry to seize that sovereignty while simultaneously masking the usurpation. Could not the same hold true within Masonry itself?
Upon examining more closely the phenomenon to which I have just alluded, I observed that the substitution of the Masonic will for the national will is effected without a single order ever being issued directly or openly by Masonry. Thus, regarding the pivotal fact—the very foundation supporting the edifice of Masonic political domination (I refer here to the mass influx of Freemasons into the Chamber of Deputies and the Senate)—no one has ever ordered the electorate to vote for Masonic candidates. They took great care to avoid doing so! They

proceeded in a completely contrary manner. Instead of orders, affirmations were lavished, tending to persuade citizens that they were independent, free, and sovereign. And this explains why France could be enslaved without having the slightest suspicion of its enslavement.

In fact, these affirmations have the same usefulness as chloroform in the hands of a surgeon toward the patient he is about to operate on. At the same time as they are lavished, constantly repeated suggestions are planted in people's minds, thanks to the implementation of a multitude of means against which the crowd is defenseless, precisely because it is unaware that this implementation is concerted against it. The press, books, pamphlets, theaters,
conferences, professorships, conversations—all these forms of propaganda are geared toward a single goal: the distribution of intellectual and moral nourishment by which the unsuspecting national being is imperceptibly altered, just as the tissues of a human organism deteriorate when subjected to the action of a slow and invisible poison. A kind of transfusion of the soul thus takes place. While the people, lulled by the song of national sovereignty, dream, the race is gradually deprived of the principles, ways of thinking, and ways of being that constituted its personality. It is dominated, without its awareness or even its sense of it,
by conceptions that are foreign to it. It even allows itself to be bent to views that are its enemies. From deadly principles, it pretends to make the elements of

her life. She becomes passionate about them. Once she reaches this point, she is freed from obedience to her natural guides and from respect for her traditions, so that no power can prevent her from committing suicide. And it is this very liberation that enslaves her. The force of circumstances dictates it. Another government replaces the destroyed one with the greatest ease, and this is due to the laws of nature, which demand that a people be governed or perish. Indeed, it was precisely from the moment the French nation imagined itself to be free that it began to think, vote, and act, not as it would if it obeyed its own nature, but as Masonic interests and views dictate that it think, vote, and act. It is literally hypnotized. For a century and a half, this has been the case, without our nation suspecting a thing, without seeing the hand that was pouring the poison.

Now, I myself suffered a similar poisoning when I was a Freemason. I was first inoculated with certain thoughts by which my intellect was seduced and, as it were, chloroformed. The operation was accomplished without my feeling a thing. My good faith remained absolutely intact, and, moreover, I always imagined I was reasoning freely. In fact, I was chewing and chewing over a number of general ideas that had been transfused into me, and which, just

and true in appearance and in theory, became, in their application, false and destructive. As this inoculation took place, I per-

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...but I was losing possession of myself more and more. It was no longer *I* who was reasoning. It was something alien that was reasoning—or rather, *unreasoning*—within me, just as absinthe causes the brain of one who has become intoxicated by it to lose its reason. I was a victim of hallucination, a hypnotized subject—just like the nation itself. And I need only look back to be certain that all the other Freemasons were just as hypnotized as I was. This is so true that, if I was able to escape the suggestions that had been implanted in my mind, it was largely because I had the good fortune to realize—while there was still time—the work that was being performed upon me and all around me. One day, having a series of articles to write for *La Recrue de l'Hypnotisme*, I was led to reflect upon the suggestions that are disseminated throughout social circles—much in the same way that other suggestions are implanted in the minds of certain subjects upon whom hypnotists are working. I was then struck by what was taking place within the lodges, and by what I myself was doing there; and I realized that we were merely victims of hallucination who—once having been subjected to suggestion by certain members among us—would then proceed to subject others to those same suggestions. We spoke of reason, and we echoed that talk in turn; yet, in reality, it was nothing more than suggestions that had been cast into our minds.
A thought then forcibly impressed itself upon my mind.
If the collective hallucination of the French people, I asked myself, has allowed for the establishment of an invisible Masonic domination, why might the collective hallucination of the Freemasons not, in turn, allow for the establishment of yet another invisible domination—one exerted over Freemasonry itself?

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Once this question had been posed, I was led to examine the mechanism of the operation carried out by Freemasonry upon the nation. I observed that a specific event preceded the hallucination of which I have just spoken—namely, the infiltration of the profane world by this secret Masonic society, whose leaders conspired together without anyone suspecting their collusion. It is because this aforementioned secret, prior collusion existed; it is because the society in question was accepted by the profane world; it is because it found itself free to organize, within that world, a propaganda campaign whose true objective remained unknown to all—it is for these reasons, and for these reasons alone, that Masonic suggestions and domination could be cast upon France.
Thus: an agent of infiltration; freedom of action for that agent; secrecy regarding its operations; and secrecy regarding its ultimate aim—these are the conditions that enabled the creation, in France, of the political, religious, moral, and social hallucination that ultimately resulted in the establishment of Masonic domination. It is because these conditions were realized within our French society that the Revolution could be driven to its culminating point: the Terror. And—a grave subject for reflection!—it is precisely because these conditions did *not* exist in Russia (due to the prohibition of Freemasonry in that country) that the Revolution failed to triumph there.

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THE SUPERIMPOSITION OF GRADES.
THE MASONIC PYRAMID.
It is logical to assume that, between the Occult Power and Freemasonry, matters must have unfolded just as they do between Freemasonry and the profane world. But, in that case, where within the Masonic secret society can we find *another* society—one even more secret—that would fulfill, in relation to the former, the very role that the former fulfills in relation to the profane world? Where are the leaders who would confer with one another without the Freemasons ever suspecting their collusion—and for whose benefit a

dominion would be established over Masonry, analogous to the dominion exercised over us by that very association?
If we possessed the answer to this question, we would hold the key to the mystery.
Now, we *shall* obtain this answer if we examine the organization of the grades. We will then observe that, ultimately, Freemasonry is not merely a single secret society—as we have already demonstrated—but rather constitutes a veritable *superimposition* of societies; within this structure, certain societies remain secret to others, and are able to exert influence upon them in a manner exactly analogous to the way the Masonic collective as a whole exerts influence upon the profane world.
Let us visualize a pyramid whose base is formed by the secret societies known as "Apprentices"—societies that support the secret societies of the "Fellowcrafts," which, in turn, support the groups...

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of the masters, — the same superposition continuing from degree to degree until the summit, which would be composed of a single group. Let us then consider the matter in reverse, and imagine this single group at the summit being able to exert, unnoticed, its inspiring influence on the groups placed immediately below it; these, in turn, transmitting this inspiring influence to those below them under the same conditions; and so on down to the bottom of the pyramid — the inspiration being transmitted from degree to degree, in exactly the same way that Masonic inspiration is transmitted in the profane world. Such, in reality, is Freemasonry considered no longer from the point of view of the administrative organization, which is merely a sham, but from the point of view of this organization of degrees, which at first appeared to us as something that could only provoke laughter. An extraordinary concept! one might say. That's true. But what isn't extraordinary about Freemasonry, from any perspective? So much so that anyone who refuses to consider this association as established on an extraordinary plane arrives at something more extraordinary than anything else: the unacceptable disproportion between apparent means and observed results.

Moreover, extraordinary or not, the question is whether it is or isn't.

Now, once one has considered looking into it, one quickly becomes convinced that things are as we see them.

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We are not told, and we finally find the solution to the seemingly insoluble problem. We then proceed from one surprise to another, realizing that, in this organization that seemed so absurd, everything, down to the smallest details, is, on the contrary, marvelously arranged to allow an invisible authority to be exercised in the same way that Masonic authority is exercised over the profane world. We see everything tending toward this result. We then realize the superiority of the Masonic organization. It results precisely from the exact adaptation of the means to the end. And, from then on, we are no longer surprised by the power, the permanence, and the universality of Freemasonry. The Masonic question becomes comprehensible. The light is shed.

THE DIFFICULTIES TO OVERCOME.

First of all, we understand why so much ridicule is accumulated around the organization of the degrees.

We must, in fact, begin with the idea that the founders of Freemasonry wanted two things: to establish their power, and to render that power invisible. An organization for transmitting wills capable of fulfilling this twofold desire was all the more difficult to construct because this organization itself had to be invisible. Yet, this was the necessary

step: invisibility of power, invisibility of the transmission of wills, and invisibility of the organization.

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...the mechanism through which this transmission was to be effected; this was indispensable.
For, indeed, were the mechanism for the transmission of wills to become visible, would it not inevitably follow that, upon seeing it in operation, one would ask oneself what earthly purpose it could possibly serve? And, if one were to ask that question, would one not ultimately end up discovering the answer? From that moment on, the Power that was to be organized would cease to be invisible; in other words, no occult Power would be possible.
To circumvent this difficulty, the founders of Freemasonry conceived the idea of creating an organization such that the primary effect of its operation would be to divert the attention of serious-minded people elsewhere. What better means could they find to achieve this than to lavishly cloak this organization in the grotesque? When one observes stupidity in action, one does not linger to ponder why its acts are stupid. Conversely, when confronted with stupid acts, one quite naturally concludes that stupidity is their sole cause, and one moves on without further examination. Indeed, one moves on all the more swiftly the more intelligent one believes oneself to be—and the more one fears that, by appearing to take seriously something that manifests as ridiculous to all eyes, one might appear ridiculous oneself! Should someone happen to possess sufficient perspicacity to be wary, and sufficient courage to wish to get to the bottom of things, he is mocked; shoulders are shrugged. Does he persist? He is treated almost as an enemy. Is there not, in a sense, a vested interest in ensuring that he cannot discover that which—were he not to be mis...

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...should it not, it would seem, be glaringly obvious to all discerning people?... And thus the Occult Power manages to mystify the shrewdest among the uninitiated all the more effectively because—precisely by virtue of their shrewdness—they harbor, to a heightened degree, the conceit that they cannot be mystified.
It is, therefore, as a result of Machiavellian calculations that—much as clouds conceal the loftiest mountain peaks—incoherence, absurdity, and fabrication form, particularly around the high summits of the organization of Masonic degrees, a sort of atmosphere that is impenetrable—indeed, unbreathable—to the human intellect.
The founders of Freemasonry had to anticipate yet another difficulty. Insofar as they conceived the idea of invisibly transmitting their directives—thanks to a superimposition of societies wherein the lower orders would be permeated by the higher ones—they thereby created a hierarchy among these societies, and, consequently, a hierarchy among their members. Now, this was an extremely dangerous undertaking, and here is why: The Masonic plan in its entirety—the detailed examination of which we must defer until later—demanded the prior accomplishment of a political objective; and this objective necessitated the substitution—within profane societies—of the egalitarian and democratic principle for the principle of hierarchy ordained by the laws of nature. Such a substitution could be effected only through a preparatory campaign of propaganda—insidiously progressive in nature—undertaken initially within the very bosom of Freemasonry itself,

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and then spill over into the profane world. But the occult Power could not admit to its initiates its need for this propaganda to achieve its goals, since its plans and it had to remain hidden. So, in the name of what could it be disseminated within Freemasonry? The occult Power needed a pretext. That of progress, justice, and human fraternity was excellent. But then, if the Freemasons were fanatical about egalitarianism in the name of progress and justice, how could they be made to accept the principle of hierarchy within Freemasonry?

There was only one way to solve the problem: the hierarchy had to be established, since it was indispensable for the transmission of wills, but it had to remain invisible to the initiates, because if they perceived it, said transmission would be thwarted by the egalitarian sentiment that had to be instilled in them. Therefore, for the occult Power to be organized, for it to be able to function, it was not enough to create an organ for the transmission of wills, under the particularly difficult conditions we have just mentioned; it was also necessary to establish a hierarchy among the Masonic groups; and what made this latter achievement almost impossible was that said hierarchy had to remain as invisible as the mechanism for the transmission of wills.

Now, all these conditions are precisely fulfilled in this Masonic organism that—

...no one has studied until now. The founders of Freemasonry overcame the almost insurmountable difficulties we have just pointed out; and they did so with a sureness they could not have possessed had they not had centuries-old experience of secret societies.

CHAPTER VI

Lower Freemasonry.
Organization of the Degrees.
Superimposed Secret Societies.
Subjection of Apprentices.

The Masonic Novitiate

When a profane enters Freemasonry, he receives what is called "initiation into the degree of Apprentice." This expression should already indicate to us that there is a special initiation for each of the degrees. This is indeed the case. Although admission to these degrees is disguised under the more modest name of "increase in salary," in fact, it is a matter of successive initiations; and the meetings of each degree are strictly closed to anyone who has not received the initiation specific to that degree. Masonic status is no longer relevant here. Masons are treated as if they were mere profane individuals.

The apprentice grade, which is the first degree at the bottom of the Masonic pyramid, therefore truly represents a lower secret society, above which a number of others exist. It is, strictly speaking, a novitiate.
The profane becomes a Freemason through initiation into

The rank of Apprentice does not confer a status or rights equal to those of all other Freemasons. He is told the contrary, but he is being lied to. Freemasons of the Fellow Craft, Master, or higher degrees address him as "Brother." Yet he is a very junior brother—only "three years old"—initiated solely into the secret society of Masonic "toddlers." And this society—while forming an integral part of the Masonic societies of the higher degrees (as we shall see)—is not only subordinate to all of them but, far more importantly, is permeated and effectively dominated by them all. One might say that Apprentices are barred from entering any part of the Masonic Temple, save for a specific section assigned to them. Assigned—yet not *reserved*; for they are powerless to bar the door to any Mason of a higher degree. These higher-ranking Masons come and go as they please within the Apprentice assemblies—much as teachers might move freely between the various classrooms of a secondary school where they are scheduled to lecture. Indeed—as if to ensure the analogy were truly complete—we have already noted that Apprentices (and even Fellow Crafts—Masons of the second degree) are expressly forbidden from convening unless in

the company of Masters. Thus, just as in schools, there are always supervisors present among the students. Had the Apprentices been left to their own devices—without any contact with the Masons of the higher degrees—their society would have come to resemble all those leagues established throughout history by the adversaries of the Masonic establishment: the League of Patriots...

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...the League of the French Fatherland, the Popular Liberal Action, etc.—associations vast in appearance, yet lacking any great real strength, precisely because, failing to coordinate their efforts toward the realization of a unified master plan, they are condemned to work at cross-purposes and, consequently, to mutually diminish one another's power. The same fate would befall secret societies of apprentice Freemasons were they left to their own devices. In their inexperience, the apprentices would act tumultuously and anarchically—in which case, they would soon vanish; or else they would submit themselves to the leadership of chiefs of their own choosing—chiefs whom they would almost certainly fail to select in accordance with the requirements of the *hidden interest* of the Occult Power. It is to the personal notions or ambitions of these chiefs that they would render obedience. They would be unable to collaborate in the execution of the vast general plan—and this, precisely because the channel for the transmission of guiding directives would not exist. It is for this very reason that apprentices and journeymen, rather than convening solely among themselves, are placed under the obligation to labor under the inspiration and constant supervision of the Masters. Thus, from the very moment of their entry into Masonry, they are placed under the tutelage of more senior Masons—Masons who form among themselves distinct societies to which the apprentices are denied admittance; whose minds have already undergone the specific conditioning we shall examine later on; and who, in turn, advance solely under the invisible supervision and inspiration of yet other "brothers"—figures who hold sway over them just as they themselves hold sway over the apprentices.

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Even now, following these few observations, we can see that Master Masons and those of high rank find themselves—vis-à-vis the Fellow Crafts and Apprentices—in precisely the same privileged position that Freemasons occupy within the profane world; a position that has enabled the transmission of the delusion which, in turn, results in Masonic domination. The profane world is, in effect, compelled to endure contact with these Freemasons in its own midst (just as Apprentices must endure contact with Masons of higher rank than themselves); yet it cannot go and observe what they do inside their lodges. We thus perceive clearly at this juncture that an occult form of direction—analogous to that exercised by the Masonic secret society within the profane world—can be imposed by these Master Masons and high-ranking members upon the secret society of the Apprentices. This is an essential observation, particularly regarding the possibility that a will—of which they remain unaware—may be transmitted among the latter group. We are in a position to grasp this reality immediately. However, we shall appreciate it far more fully later on, once we have examined every facet of the issue. Now, the remark—so significant—that we have just made regarding the rank of Apprentice will have to be reiterated for all the other ranks; such that there is not a single Brother who, even as he receives suggestions emanating from the higher ranks, does not simultaneously fulfill—vis-à-vis all those beneath him—the very role that Freemasonry as a whole fulfills vis-à-vis the profane world.

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PRECAUTIONS TAKEN WITH REGARD TO APPRENTICES. THEIR STATE OF MIND.

Apprentices and journeymen are thus placed in a subordinate position to those Freemasons of higher degrees who are given to them as brothers. But it was essential that the egalitarian

spirit which the Occult Power needs to instill in them for the success of its policies not be offended. Here are the precautions taken to ensure this result: First, the apprentice is unaware that he is dealing with a society of lies. He is therefore naturally inclined to believe what he is told. Now, from the moment of his entry into Freemasonry, at the very moment of initiation, the Worshipful Master of the Lodge to which he belongs addresses him with a series of speeches read from a ritual and prepared expressly to mislead inexperienced beginners. “My brother,” he said, among other things, “that is what we will call you from now on, for in our association all members are equal…” The apprentice had no reason not to believe the Venerable. He was thus initially convinced that he had entered an egalitarian association. He was even unaware, at first, that there were other titles besides that of apprentice, which had been applied to him, to distinguish his new “brothers.”

He attended the meetings, wearing his small white leather apron with a double skirt. He had been instructed to always keep the upper skirt of this apron tucked up.

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...begins by scrupulously submitting to this obligation, for it is natural to conform to the customs of an environment where one is a newcomer. However, within the Lodge, he notices certain other Masons who—though wearing an apron just as he does—keep both flaps of that apron folded down. The thought occurs to him that the obligation regarding the folding up of the upper flap might not be quite so rigorous after all. He therefore folds his flap down. He is called to order. He asks why. He is told that, to have the right to wear the upper flap of the apron folded down, one must have attained the rank of Fellow Craft. It is in this way that he learns of the existence of the second degree. He might well be astonished by this stratification of groups within an association that claims to be egalitarian and fraternal. Yet it is explained to him that the obligation to which he is subject has a valid rationale. An Apprentice Mason, he is told, is—due to his inexperience—liable to soil himself while working. For this reason, he must keep one flap of his apron folded down and the other folded up, so as to protect the largest possible portion of his body. Since there is absolutely no question of mixing mortar within the Lodges, such an explanation strikes him as laughable; and he marvels that men of such gravity could amuse themselves by spinning such tales. Yet these grave men—rather than joking during their meetings, as they do everywhere else—speak constantly therein of light, truth, progress, justice, and fraternity... Because of this—and also because he is assured that the explanation he was given possesses a symbolic meaning that he will eventually comprehend—

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Later, the apprentice accepts it, even though it strikes him as ridiculous. His suspicion is thus lulled, and his attention diverted, at the very moment he learns of the existence of the hierarchy—or rather, of the lower tier of the hierarchy of grades. "What an oddity!" he says to himself. And he leaves it at that, thereby beginning to accustom himself to overlooking the unexplained matters he is destined to encounter at every turn in his Masonic life—matters which are, without exception, indispensable to the effective transmission of directives.
Would he rebel? We shall see later that, through the operation of a process of elimination—automatic, so to speak—he would, in such a case, leave Freemasonry, thereby making way for those alone who do not rebel. If need be, he would be compelled to leave. Moreover, the Fellow Crafts—of whom he has just heard for the first time—appear to him as his equals, in the sense that they, too, are bound to obey the Worshipful Master and the officers of the Lodge, just as he is. They possess, it seems to him, no rights superior to his own, save only regarding the manner in which they wear the upper flap of their aprons. And, quite naturally, he is all the more inclined to accept this alleged superiority precisely because it strikes him as ridiculous. Furthermore, he is given clearly to

understand that he, too, will soon be permitted to wear both flaps of his apron lowered, once he has been admitted—through the process of "increase of wages"—to the degree of Fellow Craft. It is a simple matter of time—a probationary period of a few months—to which one must submit... out of respect for the ancient traditions of the Order.

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“Strange traditions!” he thinks. “But since others do it that way, let’s do as they do.” It is true that he also encounters in the lodge certain Freemasons who wear a blue cord across their necks. He asks about them. He is told that they are the “Masters.” What are the Masters? He will know, he is told, when the time comes, after he has completed, as a Fellow Craft, the necessary second stage. For, he is assured, it is simply a matter of the stage. Nothing more. Indeed, the Masters do not appear to him to enjoy any special prerogatives either. They obey the Worshipful Master and the lodge officers just like him. Like him, they keep to order. Like him, they perform the stupid “apprentice step.” They therefore have no other privilege than that of wearing the cord, just as the journeymen have the privilege of wearing the skirt. They do sometimes lock themselves away, under the pretext of "master's attire," just as the journeymen do for their "journeyman's attire." What could that possibly be? — You'll find out later, he is told again. If he insists, he is given the same old refrain about respecting traditions. He understands less and less. And that's perfectly natural, since nothing is explained to him. They simply repeat that they will explain when the time comes. Which, incidentally, never comes. But note this clearly: even without understanding, he submits nonetheless. He thus adopts the necessary habit; he becomes accustomed to accepting facts whose reason escapes him and which are imposed upon him by some unknown force... Therein lies the essential point, since

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His spirit thus opens ever more docilely to the will of the Invisible, just as the shells of an oyster open to the sun. As for the higher degrees, the Apprentice initially remains completely unaware of their very existence. Yet, it may well be that certain high-ranking members belong to his own Lodge. Others, who are not members of the Lodge, come to participate in the proceedings as visitors. However, high-ranking members are strictly enjoined not to display any insignia of their rank within the Lodges; there, they are permitted to wear only the Master’s sash. Consequently, the Apprentice initially assumes that every Mason he sees wearing this sash is a Master. It is only later that he learns more—sooner or later, depending on the circumstances, or if he possesses the fortitude to read through the rather unentertaining volume of *General Masonic Statutes and Regulations*. He may then be astonished to discover the existence of these "higher degrees." "What on earth are those?" he might ask. "Nothing at all," will be the reply. And the proof lies in the fact that, among all the Brethren he is accustomed to seeing, there is the worthy Bro. X...—or the excellent Bro. Y...—who are, in fact, high-ranking members. His existing familiarity with Bro. X... and Bro. Y... ensures that he feels no apprehension. Moreover, he is led to believe that the difference between them and himself is negligible. Do they not, after all, stand "at the Order" of an Apprentice, just as he does? When they enter the Lodge, do they not perform the customary step, just like their fellow Brethren? Do they not defer to the Worshipful Master and the Officers in all matters pertaining to the conduct and order of the meetings? The apprentice therefore accepts the "higher degrees."

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...and the "high-degree Masons"—just as he accepts so many other things—provided they are offered to him by that which presents itself to him under this name: Freemasonry; much in the same way that a good little child accepts everything that comes from his mother. Should his sensibilities happen to be piqued on this specific point? That, too, has been foreseen; and it is to prevent Apprentices, Fellow Crafts, and Masters from engaging in untimely inquiries that a certain legend circulates within the lodges—one that tends to portray the

high-degree Masons as being, in fact, inferior to the Masters, in that they harbor the weakness of coveting rank and regalia. The Masters are designated "Perfect Masons" by the ritual. The high-degree Masons, it is said, failed to grasp the lofty significance of this designation. They allowed themselves to be tempted by what they mistook for true dignity, and thus entered the so-called "higher workshops," where they have nothing to do but pontificate to one another, under the delusion that they have finally "arrived." — "In that case," he asks, "why does Freemasonry indulge these sorts of weaknesses by retaining these high degrees?" — Quite simply because—though they may be superfluous—they constitute part of the "heritage of traditions" that the Order must not abandon. Is this not its very nobility? And can it possibly allow its initiates to forget that it traces its lineage directly back to those ancient religious societies which embodied the earliest strivings of the human elite toward progress—societies that shrouded themselves in mystery to shield themselves against the ignorance and fury of the unrefined masses?

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It must be understood that such an explanation suffices for everything—and, indeed, that it serves to extraordinarily inflate the egos of those more or less destitute individuals into whom it is instilled. The Apprentice thus becomes accustomed to regarding as his hierarchical superiors only the Worshipful Master and the officers of his Lodge. Yet, since these individuals are chosen by election—since they may be replaced every year, and since he himself participates in the vote with rights equal to those of the Fellow Crafts, Masters, and high-ranking members—how could he fail to be convinced that he belongs to a truly democratic association? One in which, he believes, one encounters only a few eccentricities that are more or less explicable by the necessity of upholding those "famous traditions." Everything is, therefore—as is evident—carefully arranged to ensure that Apprentices perceive themselves as the equals of those Masons of higher rank, and to ensure that their suspicion is in no way aroused.

THE WAGE INCREASES. THE SECOND DEGREE.

We shall now see that everything has been just as carefully orchestrated to ensure that Freemasons remain subject—without ever realizing it—to the influence of occult, guiding forces. To begin with, simply by virtue of the fact that he labors masonically in the constant company of Masons of higher rank than himself—individuals who have undergone a training process presided over by that very guiding will—the Apprentice is already falling under its influence. But that is not all.

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If we examine how the apprentice's "salary increase" is regulated—that is, how he can gain access to the second degree—we will notice a peculiarity of extreme importance.
Things no longer proceed as they do when it comes to establishing administrative power. It is no longer the inferiors who choose some of their number to entrust them with a mandate that they can later revoke. No. The choices are made by the masons of a higher degree than apprentice, unconscious transmitters of invisible wills. Alone, and when it pleases them, they decide whether to proceed with the salary increase, and alone, they grant it. It is therefore a sanction at their disposal. And likewise, as far as they are concerned, as we shall see, such a sanction belongs to those who transmit the guiding will to them, that is to say, to those of a higher rank than their own. Instead of pressure from below, it is therefore selection from above. And thus, ultimately, as a result of these overlapping influences transmitted from rank to rank, things happen as those at the top please to decide. Where are they? Who are they? We don't know. Only those who occupy that summit know. A marvelous system for ensuring the exercise of a hidden authority, one that entrusts to this authority the choice of subjects and their advancement in the hierarchy, while allowing it to remain invisible. Let us follow the apprentice who has become a journeyman and we will see—

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We will see that, although he is no longer at the highest degree, he is still held under the sway of a guiding thought that descends upon him without his knowing its origin. The degree of Fellow Craft is, in a way, merely an extension of the apprenticeship imposed upon the apprentice. The latter has, so to speak, only changed his title. He continues to piously attend lodge meetings "at the apprentice level." He does, however, have the right to keep both skirts of his apron lowered. He is "five years old," instead of three. He is subjected to some slightly more absurd childish exercises, which will have the effect of making him more flexible, while also further deluding him about his degree of independence. He attends the fellowship meetings, which, incidentally, only take place when it is a matter of conferring the second degree upon a first-degree mason, and which are entirely filled with the ritual ceremonies of the "wage increase." He votes not only for the admission of non-members to the apprentice degree, something he already did when he was only an apprentice himself, but also for the admission of apprentices to the fellowship degree. In this way, he begins to exert some influence on the first-degree masons. He helps to bring down to them the inspirations he receives. For he receives just as many as when he was an apprentice. He even receives more, because of the new childish exercises imposed on him, the effect of which is to place him a little more each day in the hand of the invisible inspiring authority. Finally, to complete his fellowship education—

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The initiate—and this is yet another essential feature of the organization of the degrees—is made to pronounce new oaths and threatened with the curse of all Freemasons, present and future, if he reveals, not only to the uninitiated but also to the apprentices, anything particular to the Fellow Craft degree, however foolish it may be.

It thus appears to us that the second degree truly constitutes a secret society superimposed on that of the first degree.

Let us note here that, while administrative authority is entrusted only temporarily to those to whom it is delegated, the situation is quite different with the degrees. When one receives one, it is for life. And this is perfectly natural, for nothing can take away from the initiate the knowledge given to him through initiation. This is why it is important that the lower degrees, those to which everyone progresses, be completely insignificant. The Occult Power would have been imprudent to allow Freemasons of the lower degrees to be initiated into anything of importance. We must even assume that a certain number of so-called higher initiations do not initiate the recipient into the knowledge of true secrets. Otherwise, these secrets would have long since become open secrets. All the initiations known in Freemasonry can only be false initiations, and the secrets they reveal can only be false secrets. Softening of the mind through the exercises of

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This childishness, aimed at a gradual deformation that we will examine in due course, is, for us, the sole role of almost all, if not all, known ranks. The teaching of "the soldier's school" is reserved for them in the army of the occult Power: nothing more. And, therefore, it matters little whether those who have attained these ranks and leave Freemasonry keep the secrets or reveal them, since they know nothing more than what a corporal or a drill sergeant knows in our national army.

Once the apprentice reaches the second level of the Masonic pyramid, the rank of Fellow Craft, he naturally continues to be observed by the Masters and higher-ranking members without his being able to suspect it, just as he was when he was only an apprentice. Based on the examination he undergoes, he is finally deemed worthy of receiving a second salary increase, that is, of becoming a master. Neither he, nor his fellow journeymen, nor his

inferiors, the apprentices, have any say in the matter. It is the masters and the higher-ranking members who decide his fate. Thus, the sanction always comes from above. He will only become a master, he will only know the acacia, Hiram, the rotten finger, and all the rest, if the masters and the higher-ranking members believe that his intellect has received the necessary training, or rather the required deformation, the kind that puts him in complete communion of ideas with them, that is to say, without their realizing it, with the inspiring idea to which they serve only as a channel of transmission. Thus, from the top to the bottom of the Masonic hierarchy, the same process is repeated, some among the

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...Freemasons, doing nothing but passing on—to others who remain unaware of it—what they themselves received without ever realizing it.
One can now grasp the utility, for the Occult Power, of having Apprentices, Fellow Crafts, and Masters live and work together within the lodges. This cohabitation was indispensable to ensure that the inspiration and the guiding occult directives were transmitted all the way down to the base of the Masonic pyramid. It was not without its attendant risks, however, for it exposed to potential friction the egalitarian sentiment that the Occult Power was obliged to foster in order to pave the way for the realization of its plans. Yet, as we have just observed, every difficulty was foreseen and successfully averted.

THE DEGREE OF MASTER.
THOSE WHO KNOW THE ACACIA.
HOW THEY ARE DECEIVED.

If this system was not maintained beyond the degree of Master, it is because the conditions prevailing from that degree onward are no longer the same.
Let us not lose sight of the fact that the founders of Freemasonry had, as a primary objective, the enablement of an Occult Power's operations; consequently, the paramount necessity by which they were governed was to render invisible both the transmission of directives and the very mechanism ensuring that transmission.

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It is relatively easy to deceive poor neophytes on this point, who, as we have already noted, are distrustful of nothing because it cannot occur to them that they have entered an association based entirely on lies and which only seeks to delude and deceive its members. The mindset of Freemasons who have reached the Master Mason degree is no longer the same at all. These men have already undergone serious preparation. They have been imbued with the egalitarian democratic spirit, the propagation of which is necessary for the occult Power to reach its members. They have become the fanatical servants of this idea. It would be unwise to offend them on this point. All the more caution must be exercised with them because they are in a position to realize the influence they exert on the Fellow Crafts and Apprentices. They were able to observe that the first two degrees are merely a kind of novitiate intended to prepare the novices for the third. As a minimum three-year internship is imposed on them in the third degree—an internship necessary to ascertain whether the masters have reached the required level of training—it is to be feared that, if the latter had to work with the higher-ranking members for such a long period before receiving their third salary increase, the idea might occur to them that they might still be nothing more than novices being prepared for something unknown to them. This would result in irritation of the egalitarian fanaticism instilled in them, which henceforth...

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...undermined enough that they no longer wish to see anyone standing above them. They really ought to realize—one might argue—that the principle of equality is being violated by the situation in which they find themselves vis-à-vis the journeymen and apprentices. Yet, it is for their own benefit that this violation takes place. It is all too easy to delude

oneself in such cases. The situation would be quite different, however, were they to discover that they are being subjected to the very treatment they inflict upon the apprentices and journeymen. Their suspicions regarding the high-ranking officials would be swiftly aroused; and the transmission of the "invisible will" would be jeopardized. Now, we understand that this is precisely the danger that the Occult Power must avoid above all else. It is far more advantageous for it to instill in the masters a disdain for the activities in which—so they are told—the high-ranking officials engage when they are amongst themselves.

One further observation remains to be made. The Occult Power does not seek a vast number of adherents. It desires only as many as it deems necessary for its purposes. Indeed, in this regard, it offers us a lesson from which we ought to begin to profit. How can one fail to be struck by the meager results yielded over the past few years by the major opposition leagues—and this despite the immense resources at their disposal! One of the primary reasons for their lack of influence is that, while the founders of these leagues succeeded in recruiting adherents—and in far greater numbers than Freemasonry—they failed to concern themselves with a certain factor to which they appear to attach no importance whatsoever, and which they seem...

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...something they do not even suspect exists—something called *selection*. Quantity: that is the only thing they understand.

They presented their members with a very vague program in order to attract as many people as possible. Once that was accomplished, they had but a single objective: to retain those they had gathered together.

The Occult Power proceeded in a completely different manner. Its aim in gathering members was by no means to retain them all, but rather to select from among them those it deemed most capable of serving its secret designs. As for the others, it has no use for them. It allows them to leave Freemasonry just as they entered it; indeed, one might even say that it does less to retain them than it did to attract them in the first place. And in doing so, it acts logically. One cannot make a selection—whether among men or among objects of any kind—unless one is able to examine, observe, and compare the various candidates. To do this, one must have them close at hand. Hence the necessity of gathering them together. But once the selection has been made, it becomes, conversely, advantageous to clear away the discarded items.

This is precisely how the Occult Power operates. Once it has gathered members within the lodges, it has but one thought: to carry out a process of selection among them. Now, selection necessarily implies elimination. And, in fact, while all Apprentices eventually become Fellow Crafts and Masters—provided they do not leave Freemasonry beforehand—the vast majority of French Masters, conversely, are destined never to ascend to the higher degrees, simply because the Occult Power has no need to utilize them.

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For these reasons, the Occult Power was led to conclude that not only would it be dangerous to allow Masters to participate in the work of the High Grades, but that it was necessary to rigorously exclude them from it—and even to instill in them the sense that the High Grades are entirely useless. It transformed the first three degrees into a sort of "lower" Freemasonry, which it termed "Blue Freemasonry." It went to great lengths to persuade the members of this branch of Masonry that it constitutes—if not the entirety of Masonry—at least the *only* part that truly matters. Instead of presenting the High Grades to them as constituting a *superior* form of Masonry, it depicts them, in a sense, as the *attic* of the Masonic edifice—a place where one relegates old bric-a-brac that, for one reason or another, one is reluctant to discard. Thus, alongside the absurdities contained within the Master’s catechism, there appear several questions and answers designed to instill in the Mason who has attained this rank the notion that he is a "Perfect Mason" (to use the ritualistic phrase)—and that whatever may exist *above* him within the structure of

Freemasonry is of no consequence. Masons of the Third Degree embrace this opinion all the more readily because it flatters their ego, and because, furthermore, certain observable facts appear to lend it credence. This is, however, a mere illusion; for these facts are of a purely administrative nature. Yet, the Masters do not think to make the distinction that would be appropriate in this regard. They simply fail to realize it. They observe that, to serve as an officer of a Lodge, it suffices merely to hold the rank of Master. The Worshipful Master himself—who is referred to as...

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The individual designated by the ritual as "the Master of the Lodge" is, more often than not, merely a Mason of the Third Degree; yet this Third-Degree Mason exercises authority over the high-ranking Masons who are members of the lodge, just as he does over those attending as visitors. However—let us be clear—this authority exists only within the confines of the lodge itself, and solely with regard to its administration and the maintenance of discipline during its meetings. Similarly, one need only hold the rank of Master Mason to be eligible for election as a member of the Council of the Order. A member of this Council who holds only the rank of Master exercises the exact same rights as a colleague who holds the Thirty-Third Degree. Indeed, he would even outrank the latter if, by chance, his colleagues were to appoint him President, Vice-President, Secretary, or to any other such office. Thus, it is entirely possible for a simple Master Mason to stand at the very head of the entire Grand Orient federation; yet this would be the case only from an administrative standpoint. Outside of—and far above—his administrative sphere, a multitude of events would be unfolding with which he would have absolutely no involvement, and of which, moreover, he would remain completely unaware.
Those Masons who have attained the rank of Master tend to judge matters based solely on appearances; consequently, they have every reason to believe—and scarcely any reason to doubt—that there is nothing whatsoever above them, or that whatever *does* exist above them is purely honorary in nature and, therefore, utterly trivial.
To ensure that they remain firmly convinced of this, a final precaution has been taken—one that serves to underscore just how vital it is, in the eyes of the "occult chiefs," that Master Masons remain under the impression that they possess the full spectrum of Masonic rights.
As we have previously noted, the lodges constitute the "lower workshops."

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in which apprentices, journeymen, and masters work together, and above these lodges are other superimposed workshops in which the various categories of high-ranking members meet. We have also seen that there is a large legislative assembly of the federation, the Convent, which meets annually. However, only the lodges are represented at this Convent. The higher workshops are not permitted to send delegates. How, after this, could the masters not be convinced of the complete uselessness of these higher workshops, which do not even have representation at the Convent? These poor masters fail to consider that high-ranking members are required by regulations to be members of both the lodges and the higher workshops, and that, due to certain perfectly natural circumstances, it happens that the delegate to the Convent in a relatively large number of lodges is a high-ranking member; so that, without it being apparent, the higher workshops are represented at the Convent just as well as if they were appointing delegates, and even much better, given that the number of higher workshops is very small, while the number of high-ranking members appointed as delegates by the lodges is much larger. It is by a similar subterfuge that Freemasonry has managed to seize such a large number of legislative mandates in our Republic, without the French people being able to notice. She got Freemasons elected, taking great care not to inform the public that they were choosing deputies and senators invisibly controlled by her, and the turn

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...been played. The lower-ranking members are deceived in much the same manner by their "elder brothers." Why should any more consideration be shown to them than they are taught to show to the uninitiated voters whose votes they solicit, and upon whose money they subsist? These voters are condemned to remain ignorant of the electoral stew being concocted within the Masonic cauldron. The "Blue" Freemasons, in turn, remain ignorant of what Hiram—the very Hiram of whom they believe themselves to be the sons, yet whose mere menial servants they actually are—is putting into his own cauldron. This is a logical consequence of the immoral principle that serves as the foundation for the entire Masonic machination.

It is reasonable to assume that the Occult Power did not realize the concept we have just outlined in a single stroke. We find proof of this in the existence of the multitude of grades that existed in the past—of which only a few have been retained, while merely preserving the names and numbers of the others—presumably to allow for a full or partial reversion to the old system, should the need arise. Under that old system, selection was effected by stalling the initiates with the innumerable puerilities associated with the multiple "raises in wages." In this way, the patience of those whom the leadership did not wish to see attain the higher grades was worn down. Eventually, the system evolved toward a reduction in the number of grades, while simultaneously multiplying the stratagems employed to ensure that, at each successive level, the initiates would form an increasingly distorted conception of the degrees lying above them.

HOW OCCULT INFLUENCES PASS FROM THE HIGHER MASONIC ORDERS INTO BLUE MASONRY.

"But," one might object, "if the Masters do not participate in the labors of the high-degree Masons, how can the transmission of guiding inspirations take place within Blue Masonry?"

The Occult Power has provided for this by mandating—through Masonic regulations, as we have just mentioned—that high-degree Masons must assiduously attend the lower lodges.

The stipulations in this regard are explicit: every high-degree Mason—that is to say, every member of a higher lodge—must also belong to a lodge of each of the degrees inferior to his own; he must pay his dues therein and attend its meetings with diligence. Thus, when a Master becomes a Rose-Croix, he enters a Chapter. (This is the name given to the lodges of the Rose-Croix degree.) He pays his dues there and is subject to the obligations pertaining to his new rank. Yet, at the same time, he is exempted from none of the obligations to which his status as a Master previously bound him. He therefore remains enrolled in his original lodge, just as if nothing new had occurred in his Masonic life. He pays his dues there exactly as he did in the past. He participates in elections, deliberations, and ceremonies, just as he always has. In the eyes of the members of his lodge, he remains simply a Master—the same Master he was before—albeit a Master who is perceived as having a fondness for "gold braid," given that he sought to experience the higher degrees, or as one who lacked the resolve to resist...

...against idle curiosity... There is not one among the other Masters of his Lodge who does not consider himself his equal—Masonically speaking. In reality, however, he dominates them—not merely by virtue of some intrinsic merit (which must surely exist in the eyes of the Occult Power, seeing as he was chosen to ascend to a higher degree), but also by virtue of the inherent advantage the initiate inevitably holds over the non-initiate; and, above all, as a result of the secret collusion among certain high-ranking members, designed to steer the unwitting lower-ranking members in one direction or another. Is it not this very secret, prearranged collusion that enables two card sharps—seated at opposite ends of a

railway carriage, and appearing to be total strangers to one another—to fleece the gullible travelers who consent to join their game?
The obligation incumbent upon high-ranking members—to belong to a Lodge corresponding to *each* of the degrees inferior to their own—is so strictly enforced that any one of them failing to be duly registered on the roll of a specific Lodge would be *ipso facto* struck from the rolls of every higher-degree Lodge into which he might have been initiated. He would be deemed to be no longer a Freemason. This provides yet another reason for the Masters to regard themselves as "perfect Masons." The mechanism for transmitting these occult directives is, therefore, meticulously orchestrated. Moreover, it is merely a faithful reproduction of the system by which such transmission is ensured among the Apprentices. The latter are expressly forbidden from entering the Lodges of the Masters; conversely, the Masters are free to circulate among them at will. Similarly, the Masters are forbidden from entering...

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...within the higher workshops. It is the high-ranking officers who come to visit them. The sole difference lies in the fact that neither apprentices nor fellow crafts may assemble on their own, whereas, conversely, a lodge may be opened and hold its meetings without any high-ranking officers being present among its members. The reason for this distinction is that reliance is placed upon the training already received by those Masons who have attained the rank of Master; furthermore—and doubtless—it is deemed necessary to spare their sensibilities. Not to mention that ways are invariably found to have their meetings monitored by certain high-ranking officers who attend to "adorn the columns of their lodge" in the capacity of visitors. Let us further note that the method we have just outlined—which ensures the transmission of occult directives at the level of the Masters just as it does at the level of the Apprentices—is precisely the same method applied to transmit these very same directives within the profane world. Freemasons of every rank circulate incognito within that world, disseminating the inspirations they have received—much in the same way that high-ranking officers do among the Masters, and the Masters, in turn, among the Fellow Crafts and Apprentices. From the very top to the very bottom of the hierarchy, the system thus exhibits a perfect unity. None of the authors who have hitherto addressed the subject of Freemasonry have drawn the public's attention to either the specific details or the overall structure of this secret organization of grades. And yet, it is precisely through this mechanism that one may comprehend the extraordinary results of which we have, until now, stood as helpless witnesses. It is...

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It is in this way, too, that so many peculiarities are explained—peculiarities so bizarre that they suffice to deter serious-minded, yet uninformed, individuals from studying the Masonic question. This abstention on the part of authors is entirely understandable. Everything must come in its own time. One had, first and foremost, to grasp the Masonic enterprise in its entirety in order to feel the irresistible urge to seek an explanation for it. One also had to have witnessed the organization in operation with one’s own eyes in order to succeed in uncovering the reality that had been so carefully concealed beneath false appearances. It is because I studied the work of Freemasonry through the writings of Barruel, Eckert, Deschamps, and Claudio Janet; it is because, simultaneously, I witnessed with my own eyes the actual unfolding of this work; and finally, it is because I found myself caught within the gears of the Masonic machinery—it is for these combined reasons that I came to feel dominated by the conviction that there must necessarily exist—despite all appearances—a link between this organization and the work it accomplished; and that, if such a link existed, it was bound to be discovered, provided one persisted in the search for as long as was necessary.
To persist! To be tenacious! In the struggle against Freemasonry, that is the very essence of the matter! I have had a hundred proofs of this for every single doubt. Indeed, I began by understanding absolutely nothing of the inner workings of that immense machine—even

though I had been swept up in its motion, not as a passive, inert element, but as one of its most active components. It was only later—and solely because I applied myself with unyielding determination to reflecting upon the matter—that I finally grasped how so many...

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...details of organization—seemingly superfluous, or even grotesque—fit so astonishingly well with the mysterious objective that I had not initially perceived. Once my own conviction was formed, in order to rally an elite group of citizens to the cause, I found it necessary not only to surmount the obstacles that one would naturally expect the adversary to erect, but also to brave the mockery of certain anti-Masons who—having not undertaken the same rigorous process of reflection as I had—failed to grasp the very solid grounds upon which my conclusions rested. And even this paled in comparison to the multitude of preconceived notions—resting entirely on a complete lack of observation—that had to be dismantled; to the sheer intellectual inertia that had to be contended with; and, finally, to the many vested interests—political and otherwise—that formed so many nearly indestructible barriers. Even today, the situation remains unchanged. One sees certain influential members of opposition parties and leagues continuing to advocate for a policy of non-intervention vis-à-vis Freemasonry; asserting that the war currently being waged against this institution serves only to render Freemasons more fanatical and ruthless; arguing that, at the very least, the struggle should be conducted "discreetly"—that such an approach would be far more astute... What a brilliant notion—this "discretion"—when facing an adversary that holds France by the throat! How, then, are we to surmount so many obstacles? By sheer persistence. We shall prevail because logic is on our side, and because logic governs the world. Yet we shall prevail only through sheer persistence.

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In reality, the conservatives of whom we speak fail to realize that, by reasoning as they do, they are unconsciously yielding to promptings that originate from the adversary himself. At a time when that adversary has lavished—and indeed continues to lavish every day—such immense effort, cunning, and falsehood in order to "remain invisible," or at the very least to ensure that he cannot be exposed for what he truly is, how can one possibly accept that the best way to combat him is precisely to gratify his dearest wish?
To those Catholics whom such propaganda—essentially Masonic in its origins—seeks to sway, it suffices to recall that for over one hundred and fifty years, the Popes have ceaselessly affirmed the necessity of "tearing every mask from Freemasonry." Yet, it is not by remaining silent that one tears away masks.
Therefore, let the true adversaries of Freemasonry be firmly convinced of this: Obstinacy! Tenacity! Such must be our watchword. And what, after all, is so surprising about that? Must one not always counter an adversary with the very weapons he employs himself?

CHAPTER VII

High-Grade Freemasonry.
Its Role.
MY INITIATION INTO THE ROSE-CROIX DEGREE.

The circumstances surrounding my initiation into the Rose-Croix degree were such that they ought to have opened my eyes—had those eyes not been so hermetically sealed by the work that had been performed upon me within the lower degrees of Freemasonry. These circumstances serve to reveal, in full operation, the mechanism for the transmission of higher wills—specifically during one of its most critical junctures: the transition from High-Grade Freemasonry to Blue Masonry.
One day, while I was still merely a Master Mason, a high-ranking Mason—a member of both the

Council of the Order and the Grand College of Rites—Brother Amiable, requested a meeting with me. He would visit the meetings of the *L’Avant-Garde Maçonnique* Lodge—to which I belonged—from time to time, and he had shown me signs of personal regard, even though I had done nothing to merit it. I answered his summons, and the following conversation ensued between us: "— Have you given no thought to entering the higher degrees?" Brother Amiable asked me.

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“I must admit that I have never given that any thought.”
“Why?”
“Is it actually useful? I have always heard the opposite.”
“Yes, I know. There is the legend claiming that high-ranking Masons are nothing but vain men.”
“Well, yes! Precisely.”
“So, dear Brother Copin, do you suppose that is my case?... For, after all, you are speaking to a high-ranking Mason. Do you do me the honor of believing that a noble love of ‘stripes’ led me to receive the higher initiations?”
I bit my lip and apologized as politely as I could.
“That legend,” resumed Brother Amiable, “should not surprise you by its widespread nature. Indeed, there are a great many Freemasons of altogether inferior intellect who would not easily entertain the thought that there might exist, within Masonry, anything standing above them. It is within their own minds—though they fail to realize it—that the very vanity they attribute to us actually resides; indeed, a vanity of an even baser sort: democratic vanity. On the other hand, it is equally useful that so many other Freemasons—those who merely pass through the lodges and leave the Craft after a few months or years—carry away with them the conviction that our association is egalitarian. It is essential that this conviction be disseminated throughout the profane world—a world itself rotten with democratic vanity—which would view an association such as ours with suspicion were it to know that we are, in fact, hierarchical. We therefore have...”

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...no reason to prevent the legend from circulating—quite the contrary. But it is our duty to tell the truth to those we deem worthy of hearing it. Well then, Brother Copin, you are one of those men, and I am telling you the truth. The Higher Degrees are not what the simple Masters imagine them to be, and you must enter them.” I was flattered by the high opinion Brother Amiable was kind enough to express regarding me. Yet the legend had already taken its toll on me, and I remained unconvinced. My interlocutor sensed this and continued: “Come now! Surely you are not a child! Think about it for a moment. Have you never been struck by the admonitions constantly issued to you in the Lodge regarding Masonic secrecy? In everything you have been taught thus far, do you see anything that justifies—or even explains—such extensive precautions, such repeated oaths?” “Ah, certainly not! I am ceaselessly adjured to keep the secret. I am told that I must sooner let my throat be cut—or allow myself to be ‘buried beneath the sands of the sea, so that the ebb and flow may carry me into eternal oblivion’—than fail in my obligation of secrecy; yet, there is no secret—or at least, if one does exist, it concerns matters that are utterly grotesque. It is a bad joke.” “Very well! Now you shall understand. We begin by accustoming you to the very concept of secrecy—by instilling in you a reverence for it—before entrusting you with the secret itself. Why? So that, when you finally possess the...”

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"True Masonic secrets to keep, you should be capable of it—which cannot happen if you haven't received the necessary training. Isn't that a more logical method than entrusting you with secrets first and then teaching you to keep them?" I began to look at Brother Amiable with particular consideration. He continued, sensing my unease: "Enter the higher degrees; and you will understand why, for years, you have been instilled with the religion

of secrecy. You are, moreover, in the required condition. You have three years of Master Mason training..." I interrupted him to say: "I confess that I am not sure I have the three years of training." “I don’t remember exactly the date I was admitted to the degree of Master.” “I do,” he replied with a smile. “It’s been three years, less fifteen days, since you became a Master.” He then began to review my Masonic life, then my secular life. He knew everything I had done. He recounted it to me as if he had lived my entire life. He had my complete file.

“So,” he concluded, “if you wish, I will be your sponsor to present you to the La Clémente Amitié chapter, of which I am the Most Wise, I mean the President. Another friend of mine is ready to join me. You will only have to inform your lodge of your desire to receive an ‘augment-

...a raise in pay,” and to obtain the rank of Rose Croix at the *La Clémente Amitié* Chapter. You must request that, in accordance with the regulations, a letter signed by the “Five Lights” of your lodge be addressed to us to set forth your petition. Such is the rule. They will comply with it without understanding it. They are accustomed to doing so. They will assume that you, too, are possessed by a love of rank and title. They will look no further than that. I imagine you are man enough to let people think whatever they please about you, are you not?... One cannot acquire true strength until one has reached that point. This request, submitted through the lodge, has the advantage of leading your friends to believe that no overtures were made to you beforehand. There is no need to stir up jealousy. Your lodge cannot fail to grant your request; and, in accordance with the regulations, it will address a letter to us attesting to your zeal and diligence—qualities of which, incidentally, we are already well aware. I shall take care of the rest. Is it agreed? — It is agreed,” I replied, feeling increasingly flattered by the favor being bestowed upon me—a favor whose true value I now fully appreciated. » Thus it was that I entered the *La Clémente Amitié* Chapter.
At the time, I gave little thought to drawing the full implications from this incident. In reality, I had been furnished with proof that, lying beyond the rank of Master, there existed other Masonic spheres—spheres that, until then, had been portrayed to me in a completely false light. I had been under surveillance by certain representatives of these higher spheres; I had been chosen by them; and, henceforth,

Thanks to the influence I had acquired within my lodge, I was to serve—by personally conveying them into that very lodge, without my brethren ever suspecting it—as the conduit for suggestions given to me (always under the seal of secrecy) within this new milieu, for which they harbored such profound disdain.
I did not make any of the observations I have just articulated, for I had absolutely no conception of Freemasonry as it exists in reality. I was literally blinded. I wore a blindfold far thicker than the symbolic blindfold that had been placed over my eyes before I was first admitted into my lodge. I failed to realize that what was happening to me was not an isolated incident; on the contrary, it was but one of the numerous applications of a fundamental principle governing the general operations of the Masonic organism. Consequently, everywhere—as a result of the application of this same principle—there were high-ranking members circulating through the lodges, charged with a mission designed to establish and ensure, within those lodges, the dominance of an invisible influence. "Are all high-ranking members employed in this same manner? It is unlikely. Which ones are utilized as conduits for occult influences? Those whose zeal and inclinations have been observed; those recognized as most apt to convey guiding inspirations; and those best equipped for this task—first by their natural aptitudes, and subsequently by the Occult Power itself, or by its intermediaries. Nothing about them betrays their role to the eyes of the lower-ranking members. They bear

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...in the Lodges, merely the simple sash of a Master, or sometimes even the apron of an Apprentice. They perform the ritual step upon entering the Temple. They play their part humbly in all ceremonies in which Masons of the First Degree participate: the trials of initiation, the opening and closing of the works, batteries of joy, batteries of mourning, etc., etc. If they draw attention to themselves, it is solely through their zeal, their experience in Masonic matters, and their assiduity—all qualities naturally inclined to enhance their influence.
When Brother Amiable visited the *Avant-Garde* Lodge, for instance, I had no inkling—nor did anyone else—of his true purpose there. We imagined he had been drawn there by the discussion listed on the agenda, the subject of which he might have read in the *Weekly Bulletin of Masonic Proceedings*. For him—and for others like him—this was nothing more than a mere pretext, a convenient opportunity. He came because he had a specific task to perform there—a duty incumbent upon him by virtue of his position within the higher echelons of the Order. At times, he was led to intervene in a discussion—steering it in one direction or another—acting either alone or in collaboration with, and following a prior understanding with, certain other high-ranking Masons who happened to be present as well—seemingly by mere chance. At other times, he would decide that one of the Masters of our Lodge ought to be advanced to a higher degree; such decisions were reached after repeated observations—observations all the more reliable for the fact that their unwitting subject remained completely unaware of them. Thus, within the very heart of that Lodge, he would either establish—or else reinforce—an influence whose scope and potential impact he had already measured in advance.

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...its direction and scope. Conversely, he would ward off—or actively combat, or have others combat—any other influence that did not manifest in the manner desired by the occult superior wills.
If one takes into account that a Mason who has attained the rank of Master is required to undergo the three-year probationary period of which we have already spoken—and that, by virtue of the prior probationary periods mandated by the regulations, he is subjected in total to an examination phase lasting at least five years (without, moreover, ever suspecting that he is being examined)—and if one adds to this the fact that the majority of Masters never rise higher within the hierarchy, but spend their entire lives within their lodge in close proximity to the high-ranking members without ever realizing the full implications of such contact, then one can readily understand that these high-ranking members do, in fact, exert upon the Masters an influence analogous to that which the Masters themselves exert upon the Fellow Crafts and Apprentices—an influence, too, analogous to that which Freemasonry exerts upon the profane world.
It is, therefore—and this cannot be repeated often enough—always the same phenomenon that recurs at every level of the hierarchy, establishing everywhere the influence of wills that remain unseen. And thus it is that Blue Masonry—even while scoffing at the "High Grades"—receives, through the agency of the high-ranking members and without ever realizing it, the guiding inspirations that descend from a summit entirely unknown to it; just as the intellectual simpletons of the profane world—even while scoffing at Freemasonry—remain, without ever suspecting it, subject to its direction.

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IN THE WORLD OF HIGHER DEGREES.

– But, I will be told, after this experience, and once you were a Rosicrucian, surely your intellect must have been heightened?
I was for a moment, the day after the conversation with Brother Amiable; but it did not

last. And this was due to particular circumstances which are certainly also intended to produce results like these. I expected that the initiation and the work of the Rosicrucian degree would finally teach me something. Nothing of the sort happened. There, as in the lower degrees, it is ridiculous ceremonies, signs and counter-signs, palaver whose meaning escaped me. I was especially astonished to hear, on the day of my initiation, the account of the death of Christ with various interpretations of the letters I, N, R, I, among which was the Christian interpretation.

Out of derision, one might suppose? Nothing gives that impression. This narrative merely introduces a few incidental considerations tending to attribute to the personality of Christ only a mythological and symbolic value. That's not all. Just as the masters enact the drama of Hiram's murder and exhumation in the Middle Chamber, the Rosicrucians, after certain chapter meetings, present to one another a performance that seems intended to be that of the Last Supper. But this takes place with the utmost seriousness, without mockery, without blasphemy, so that after the diatribes en-

...speeches heard within the lodges, one might be led to believe in a sort of return to a vague religiosity—one liable to completely bewilder the newly initiated Rose-Croix knights. Here is the essence of the ceremony in question: The President—who bears the title of "Most Wise"—takes a large brioche loaf, breaks off a morsel, and eats it. Then, turning toward his neighbor, he greets him, exchanges with him the sign and counter-sign (which are duly returned), taps him seven times on the shoulder (taps which are likewise returned), embraces him, and—while handing him the brioche—says:
"Take and eat, and give food to those who hunger." The neighbor eats a piece of the brioche, just as prescribed; then, in turn, he performs for his own neighbor everything the Most Wise had just performed for him—the sign, the counter-sign, and so on. This continues until every Rose-Croix member has gone through the ritual.
And it does not end there. The Most Wise takes an enormous chalice and fills it with wine. He takes a sip, then wipes away the trace left by his lips using a napkin. He turns once again toward his neighbor, greets him, exchanges the sign and counter-sign (which are returned), taps him seven times on the shoulder (again, duly returned), embraces him, and—while passing him the chalice and the napkin—says: "Take and drink, and give drink to those who thirst." The neighbor takes a sip, wipes the rim of the chalice, and performs for his own neighbor exactly what the Most Wise had just performed for him. And once again, every Rose-Croix member goes through the process, one after another—very seriously, and I would even go so far as to say, very piously. When it is finished, everyone is entitled...

...to eat their fill and drink to quench their thirst, helping themselves at leisure from the tables laden with brioches, wine, and beer—tables around which all the attendees had until that moment stood motionless, hands crossed over their chests, and in a state of the deepest solemnity. This is how almost all the solemn assemblies of the Rose-Croix come to an end.
Moreover, these meetings are very infrequent. They take place only once every three months. One might say that the Rose-Croix spend the few hours per year allotted to their meetings engaged in ceremonies of a character that is more or less vaguely religious, philosophical, and naturalistic. Furthermore, it is explained to them that their degree represents "the religious period of humanity"... Let him understand who can.
I am now rather inclined to believe that one of the reasons why the first of the High Degrees is so insignificant is that it is deemed necessary to simultaneously baffle the newly initiated Rose-Croix, to test his spirit of submission, to throw off the scent the curiosity of certain Masters, and to reinforce—within the Blue Masonry—the belief in the utter futility of the High Degrees. It is impossible, as one can readily understand, that—despite the low opinion held of these degrees within the lodges—some Masons of lower

rank would not be piqued by the desire to verify for themselves whether matters truly stand as they have been represented to them. On the other hand, recruiters are liable to err in their selection. It is therefore deemed useful that those Masters elevated to the degree of Rose-Croix be tested and misled, just as are the "profanes" admitted to the rank of Apprentice.

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For my part, I had the distinct impression that Brother Amiable had been spinning me a yarn. Yet I remained uncertain. At times, I told myself that the Rose-Croix degree might perhaps be merely another novitiate, designed to prepare those destined for the higher degrees. But prepare them for what? I sought the answer in vain; I could see nothing. I felt bewildered and disoriented. I yearned for something more—though I knew not what. It also crossed my mind to wonder whether Freemasonry served merely as a smokescreen to conceal the machinations of the politicians I saw all around me. I had no inkling that, even as I silently wrestled with these questions, I remained under constant observation. Indeed, I was unwittingly deceiving my "watchers"—precisely because, in the state of turmoil in which I found myself, I confided my impressions to no one. Before speaking out, I wanted to be absolutely certain of where I stood. Yet, owing to the Machiavellian cunning of those who had devised the Masonic structure, the further I advanced, the further I drifted from suspecting the true reality—namely, the actual transmission of occult inspirations. The sheer incomprehensibility and inexplicability of the teachings I received in the Rose-Croix degree were, in themselves, sufficient to keep me completely in the dark regarding this essential truth.
Two questions may well be arising in the reader’s mind at this juncture: Since the *true* secrets are revealed neither to the Masters—nor even (and of this we can be certain) to the vast majority of those holding the higher degrees—what, then, can either group possibly transmit—in the way of occult inspirations—to those beneath them? We shall see later that they confine themselves to...

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...to transmit what they themselves receive—that is to say, the mindset that is inoculated into them, and which is indispensable if the Occult Power is to realize the plans it keeps secret unto itself. When a farmer wishes to make a plot of land yield a crop it would not produce of its own accord—due to its inherent nature—he begins by amending it; that is, by introducing the specific elements required for the cultivation he intends to undertake. It is only after this preparatory operation that he scatters the seeds from which he anticipates his future harvest. The Occult Power operates in precisely this manner. Once it has set its sights upon a nation it intends to steer according to its own whims, it begins by establishing within that nation those "experimental fields" represented by Masonic circles. Into these circles, it casts certain principles—principles which, when subsequently disseminated throughout the national sphere by fanatical Freemasons, will have the effect of modifying, altering, and corrupting the nation in such a way that the people themselves become primed to labor toward the destruction of the very foundations that once constituted their strength. It is only after the—more or less protracted—periods necessitated by such preparation that the Occult Power can finally take action, secure in the certainty that the blinded majority will no longer stand as an obstacle to its undertakings, but will, on the contrary, actively serve them. We shall not dwell further upon this point for the moment. An examination of this particular facet of the question is of such paramount importance—and must occupy such a central position within our overall demonstration—that we cannot adequately address it here. The reader, too, must surely be eager to learn just how...

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There may exist superimposed societies situated between Blue Masonry and the apex of the pyramid for which this Masonry serves as a base.

The rituals provide the answer to this question. However, the information they furnish us with is—like all other information derived from Masonic sources—highly open to doubt. What they present to us as the truth in one country or at one particular epoch is the very opposite of that same truth in another country or at another epoch. Thus, the number and names of the degrees vary according to the rites. In one rite, eight degrees are practiced; in another, ninety. What value do these figures hold in relation to reality? It would be imprudent for anyone to venture a definitive opinion on the matter.
The number of degrees also varies within a single rite, depending on the era. Consequently, there is nothing fixed—and, by extension, nothing truly real—involved here; merely simple adaptations to the specific time, place, and circumstances.
In the French Rite, there were formerly thirty-three degrees. Prior to that, there had been infinitely fewer. At present, only eight are actually practiced.
Moreover, although twenty-five of these degrees have been discontinued, their designations persist, and the ceremonies specific to each of them continue to appear in the rituals. The degrees currently in practice are not numbered sequentially from one to eight; rather, they retain the numbers assigned to them within the former classification system. Thus, the Rose-Croix degree—which ranks as the fourth among those practiced today—is still designated...

as the eighteenth, as it was formerly. One leaps in a single stride from the third degree to the eighteenth, to then arrive, in a single bound, at the degree of Kadosh, which is the thirtieth in the old nomenclature and which has retained this number. Why these changes, and why, in contrast, this maintenance of a classification that no longer conforms to existing facts? It is reasonable to assume that there is a reason for this. Here is the most plausible one: The work that the Occult Power intends to accomplish is so immense that it is obliged to divide it and assign different parts of the task to the Freemasonry of each era and each country. First of all, what it had to concern itself with was making Freemasonry tolerated. To this end, he was obliged to give it an organization resembling that of the ancient stonemasons, of which he presented it as a mere continuation. Once it was accepted, he had to consider taking measures for the work of destruction he intended to undertake. But, given the state of mind of the Christian world in general, and the Catholic world in particular, it was necessary to proceed cautiously along the path of anti-religious suggestions. Hence the need for numerous, gradual initiations, so that each time the initiate took only an imperceptible step forward. Now that the conscience of the Christian world is so deeply shaken, it has become unnecessary to take so many precautions. Thirty-three initiations would be rather troublesome. They would alienate the followers who are already complaining about

...the abundance of rituals and gestures, the rationale for which they do not understand. For this reason, the secret leaders deemed it necessary to abolish twenty-five degrees. However, one must anticipate every contingency—even a potential setback for Freemasonry, or any circumstance that might compel it to resume the disguises of the past. Consequently, these twenty-five abandoned degrees have not been expunged from the rituals. They remain like empty chambers within the Masonic edifice—chambers that could be reoccupied should the need arise. They may, perhaps, serve yet another purpose: that of diverting the attention of certain adversaries of Freemasonry. These opponents will exhaust themselves studying them; thus, the Occult Power stands a chance of seeing them squander their energy and time in the mistaken belief that true anti-Masonic science—the kind demanded by the mortal struggle in which our country is currently engaged—lies solely in the inventory and mastery of this antiquated operational apparatus.
With a wealth of detail, the rituals describe the ceremonies specific to each of these degrees—even those that have fallen into disuse. One also finds therein the catechisms, the prescribed formulas, the "vocal, guttural, pectoral, manual, and pedal" signs, and the

explanatory homilies—the express aim and effect of which is to render everything utterly incomprehensible. Furthermore, they contain disquisitions on the Sun and the Moon, as well as legends pertaining to the guilds of operative masons, the Knights Templar, King Solomon, Balkis (the Queen of Sheba), Cain, Eve, and Eblis (the Angel of Light). And all of this is...

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interspersed with daggers, ladders, tiaras, serpents, skulls, etc., etc. There are so many of them that one must be robust to absorb it all without becoming nauseated.
All of this, too, has its *raison d'être*. The reader should now understand that, in an organization such as the one we are examining, specific arrangements are invariably implemented by the secret leaders with a particular objective in mind. These legends, the initiates are told, possess a symbolic significance. Perhaps it would be more accurate to say that they serve a practical purpose.
First, they throw off adversaries who hope to discover the secret of Freemasonry within them. These opponents obsessively strive to uncover the profound meaning they assume lies therein—a meaning they most often seek in the wrong place, even when such a meaning actually exists. They are absolutely determined to find the very essence of the Masonic question within these elements; and, finding little or nothing there, they most often end up becoming utterly disillusioned with the entire subject. This is precisely what the Occult Power desires. Above all, these legends and ritualistic theatrics serve the practical function of providing the Occult Power with a safe means of sounding the depths of its initiates' minds. While recounting various fables to them—under the pretext that these tales constitute part of the hallowed legacy of tradition—the invisible delegates of the Occult Power gradually habituate the initiates to specific lines of thought, thereby enabling themselves to gauge the psychological effects these ideas produce within them.

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For example, the legend of Hiram evokes the idea of hatred and vengeance, without, however, assigning a precise objective to this idea. It tends to keep the Freemason’s mind in a state of perpetual defensiveness regarding the safeguarding of his secret; it places him on a war footing against those who do not possess this secret—and, above all, against those whom he might suspect of being its enemies. What results does such a suggestion yield in the mind of this or that individual? This is something of which certain high-ranking members—who circulate incessantly through the lodges—are well aware. Later, the commentaries preceding the ceremony of the Last Supper—at the Rose Croix degree—are calculated to inspire a certain naturalism; while this outlook is incompatible with Catholicism, it is not, strictly speaking, *hostilely* opposed to it. In times when Freemasonry was compelled to take certain precautions, the Occult Power thereby secured a means of gently guiding its initiates toward the fanatically anti-Catholic mindset it required. In the subsequent degrees, the legends and ceremonies lend a specific emphasis and direction to the vague teachings previously disseminated. The initiate is shown Freemasonry as a persecuted entity—indeed, as one that has been murdered, just as Hiram was. Hiram’s murderers are replaced by religious and political authorities; these authorities—being subjected to covert attacks—are compelled to defend themselves, yet can do so only in a manner that *appears* to be provocative, precisely because the offensive to which they are responding remains concealed. It is against these authorities that the impulse toward hatred and vengeance is, little by little, directed.

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The initiate is thus led, almost naturally, to the violent state that the occult Power needs to create in minds to ensure the achievement of its goal.
Legends, therefore, as we see, have a practical utility far more than a symbolic meaning, as we are so often told. Thus, as a general rule, one must always begin by believing something other than what Freemasonry says.

And that is why we must be wary when rituals suggest that the French Rite comprises only eight superimposed secret societies: the first, second, third, eighteenth, thirtieth, thirty-first, thirty-second, and thirty-third degrees, and that the Grand College of Rites, composed of Masons who have reached this thirty-third and final degree and bear the title of Sovereign Inspectors General, constitutes the summit of the Masonic hierarchy. One only needs to look at the Masons who currently make up the Grand College of Rites to sense the absurdity of such a version.
What men are those who compose the Grand College of Rites and who would thus be the supreme leaders of French Freemasonry! Brother Blatin is the president of the Grand College of Rites. His great claim to fame is having invented a "special feeding bottle." Could this be, by any chance, a special baby bottle for three-year-old Freemasons? And would the president of the Grand College be, from

This leader, the foster father of all the Widow's children? As for his colleagues, the majority of them are at best worthy of holding up the baby bottles made by their president to the little apprentice masons! We may be criticized for such a joke. The very pretense of presenting the Grand College of Rites as the supreme French Masonic group is truly laughable. Undoubtedly, the College of Rites has its role; but it cannot be the one we are told it is. The inadequacy of such a keystone would have long since led to the collapse of the edifice. If the Grand College is shown to us as the leading group, it is so that, while we contemplate it, we do not think to look elsewhere. Considered as the head,

the Grand College of Rites can only play one role: that of a false head. There can be no doubt about this for us. We must even consider it the false head of a false hierarchy. For, upon closer examination, one realizes that the Freemasonry of the higher degrees is primarily an appearance. Blue Lodge Freemasonry lives on. The Freemasonry of the higher degrees seems like a dead Freemasonry, or at least a Freemasonry at rest. Consider the small number of meetings of the high-ranking members! The Freemasonry of the higher degrees is like a waiting room, like a reservoir into which certain currents flow and mingle their waters. The lower-ranking Freemasons imagine that this sort of reservoir of the

Blue Freemasonry is nothing but a swampy pond, and they do not wish to fall into it. The Occult Power, by giving them this opinion, not only ensures greater freedom of action for those of its followers whom it employs as recruiting agents; it uses the higher-degree Freemasonry as a kind of filtering apparatus through which only certain elements introduced into it can pass.
Let the lower and higher-degree Freemasons believe what they will about the higher-degree Freemasonry. We can be sure that they are deceived on this point as on so many others. More than ever, we must remind ourselves that Freemasonry, as we have begun to demonstrate, is a society based on lies, whose founders had the constant objective of concealing their purpose and themselves. The rituals inaccurately inform initiates regarding the number of superimposed secret societies. They are surely hiding the highest truths from them. While Freemasonry lies primarily about everything else, it cannot help but lie about such an important point.

We are logically justified in speaking this way, simply as a consequence of the principle of lying that we have proven to be the foundation of Freemasonry. But we are even more justified after what we have just discovered about the strange organization of this society.

Indeed, there is one thing of which we are now certain: that the creators of this organization were dominated by the constant preoccupation—

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...preoccupation with making possible the transmission of a guiding inspiration that must always remain invisible. If they have subordinated everything to this end, it is obviously not so that the principal leadership group of French Freemasonry might be exposed. If—per impossible—such a group were not better concealed than is the Grand College of Rites, then those of whom we speak would have devised and arranged the most ingenious and perfidious methods only to achieve a result of sheer imbecility. We must not assume this to be the case. Moreover, had their work been truly imbecilic, it would not have survived. Yet, we know all too well that it lives on. If so many precautions were taken within the lower echelons of Freemasonry to conceal the hierarchical organization of the grades, it is logical to assume that even greater precautions were taken in the intermediate regions to obscure the paths leading to the true summits of that hierarchy.
The role of High-Grade Freemasonry varies with the times, as we noted earlier. Through its interminable series of degrees, it served initially—during eras when religious sentiment remained both universal and profound—to orchestrate, with the requisite patience, the necessary stages for bringing about the progressive distortion of that religious sentiment. Today, its utility is fourfold.
First, it serves as the channel for the transmission of higher directives.
Second, it serves to effect a process of selection among the diverse multitude of elements that one is obliged to admit into the lodges.

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• The utility of this sifting process is clearly illuminated in a letter originating from a member of the Italian *Haute Vente*—a figure we have previously discussed.
It bears recalling that this *Haute Vente* was a high-level secret society entrusted, during the Restoration era, with the struggle against the Papacy. All members of the *Haute Vente* adopted assumed names. The author of the letter—a portion of which we have already cited—was Jewish. He had adopted the pseudonym Piccolo-Tigre. It was on January 18, 1822, that he wrote the following to the members of the Carbonari *Venta* he had founded in Turin (1): "...Given the impossibility in which our brothers and friends currently find themselves—unable, as yet, to have their final say—it has been deemed good and useful to spread enlightenment everywhere and to set in motion all that aspires to stir. It is with this specific aim that we ceaselessly urge you to affiliate all manner of people with every variety of congregation—of whatever nature—provided only that secrecy prevails therein. Italy is covered with religious confraternities and penitents of various hues. Do not hesitate to slip a few of our own number into the midst of these flocks, guided as they are by devotion…"

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(1) This letter is included in the list of documents extracted from the Vatican Library and handed over to Crétineau-Joly by Pope Gregory XVI, to assist him in writing a defense of the Church against the attacks of various sects. Operating under cover of anonymity, these sects managed to mislead public opinion by fostering the belief that the Supreme Pontiffs were actually encouraging free thought—whereas, in reality, the Pontiffs were merely defending Catholicism against ceaseless assault. A Papal Brief from Pius IX and a letter from the Cardinal Secretary of State, published at the beginning of Crétineau-Joly's work, attest to the authenticity of the documents he utilized.

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“...stupid; let them carefully study the membership of these Confraternities, and they will see that, little by little, there is no shortage of harvests to be reaped.” Under the most futile pretext—though never a political or religious one—create yourselves, or, better yet,

have others create, associations dedicated to commerce, industry, music, or the fine arts. Gather your still-ignorant tribes in one place or another—even in sacristies or chapels; place them under the shepherd's crook of a virtuous, well-regarded priest—provided he is credulous and easily deceived; then, instill the poison into chosen hearts—instill it in small doses, as if by accident; and later, upon reflection, you yourselves will be astonished by your success.
The essential thing is to isolate a man from his family, to make him lose his domestic habits. By the very bent of his character, he is inclined to shun household cares and to chase after easy pleasures and forbidden joys. He loves the lively chatter of the café and the idleness of the theater. Lure him in, draw him out, make him feel important in some way; discreetly teach him to grow weary of his daily labors; and through this stratagem—once you have separated him from his wife and children, and shown him how burdensome all duties truly are—you will instill in him the desire for a different kind of existence. Man is born a rebel; fan this desire for rebellion until it becomes an inferno—yet ensure that the fire never actually breaks out. This serves as a preparation for the great work you are about to undertake. Once you have insinuated into a few souls a sense of disgust toward family life...

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"and of religion (the one almost always follows in the wake of the other), drop certain words that will provoke a desire to be affiliated with the nearest lodge. This vanity—so characteristic of the city-dweller or the bourgeois—to pledge allegiance to Freemasonry is something so banal and so universal that I am constantly struck with admiration for human stupidity. I am astonished that I do not see the entire world knocking at the doors of every Worshipful Master, asking these gentlemen for the honor of being one of the chosen workmen for the reconstruction of Solomon's Temple. The prestige of the unknown exerts such power over men that they prepare themselves with trembling for the phantasmagorical ordeals of initiation and the fraternal banquet.
"To find oneself a member of a lodge—to feel oneself, outside the sphere of one's wife and children, called upon to guard a secret that is never actually confided to you—constitutes, for certain natures, both a voluptuous pleasure and an ambition. The lodges today may well breed gluttons; they will never give birth to citizens. There is too much dining among the 'Very Great' and 'Very Worshipful Brethren' of all the Orients; yet the lodge serves as a holding pen, a sort of stud farm, a waypoint through which one must pass before finally reaching us. The lodges do only relative harm—a harm tempered by a spurious philanthropy and by songs that are even more spurious, just as is the case in France. It is all too pastoral and too gastronomic; yet it serves a purpose that must be ceaselessly encouraged. By teaching a man to 'present arms' with his wineglass, one thereby seizes control of his will, his intellect, and..."

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"of the mind of man. We dispose of it, we turn it, we study it." We can guess his inclinations, his affections,
((and his tendencies; when he is ready for us, we
"direct him towards the secret society, of which Freemasonry can now only be a rather poorly lit antechamber." Such is the language used by one of those who were part of a superior secret group, but not the supreme group, since it was still only acting on one part of the globe. He shows us the general method and makes us aware of the mode of operation of the universal organism. Freemasonry can only be the rather poorly lit antechamber of the true secret society. That is the truth. It was something else in other eras. It was perhaps the true Christian secret society and not the antechamber of this society, when the latter, due to circumstances, could only have as its aim the gradual conversion of Christian minds to anti-Christianity. This preliminary goal being achieved today, it is necessary that the Secret inspirers, the supreme leaders are considering the realization of another part of the goal. It is therefore also necessary for them to modify

the Masonic organization, since the rule for the proper functioning of an organism is that it be adapted to its purpose. While continuing within nations, the work of the Occult Power now continues internationally; this is evident. The Occult Power has therefore had to strengthen the international part of the Masonic organization, while at the same time reducing the number of degrees in the Freemasons of certain nations.

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...nations. However, since national sentiment still exists within these nations, this international aspect must remain concealed. The secret of Illuminism was once uncovered by the Court of Bavaria. The same fate befell the *Haute Vente* group, whose secret documents were handed over to the Vatican. These mishaps have stalled the Occult Power in its progress. It must, therefore, redouble its precautions to ensure that the profane world—as well as those Masons who remain patriotic—do not suspect the existence of the higher spheres of Freemasonry, nor the anti-patriotic objective they seek to achieve as a second stage, having already realized their anti-religious goal. It is for this reason that the branch of Freemasonry known as the "High Grades" can be—despite its title—nothing more than a subordinate form of Masonry. While serving simultaneously as a conduit for transmitting higher directives and as a screening mechanism for the elements gathered within the lodges, it also functions as a holding ground where the elements it has assimilated undergo a process of filtration—"a sort of stud farm," to quote Piccolo-Tigre; a center through which one must pass "before reaching another secret world," of which it is merely "the rather dimly lit antechamber." Finally, it serves as the deceptive façade behind which this other secret world lies hidden—much in the same way that the entire organizational structure of the grades conceals itself behind the air of absurdity with which it is cloaked within the lodges.

CHAPTER VIII

The Invisible.
THE NECESSITY OF AN INTERNATIONAL AND INVISIBLE FREEMASONRY

French Freemasonry is not the only one constituted according to the model we have described. All other Masonic bodies are likewise constituted. All of them superimpose secret societies upon one another, in such a way that the lower echelons are dominated—without ever suspecting it—by those above them. Consequently, all of them tend to create the possibility for the transmission of an occult directive. Everywhere, one observes this hierarchical layering ascending to reach certain groups analogous to the Grand College of Rites.
Must we assume that, had Freemasons of all nations not been linked by an international organization, they would nonetheless have independently arrived at this identical concept? Evidently not; for differences in temperament, habits, and customs naturally result in differences in the way people perceive and organize things.
It is inconceivable that, in every single country—whether among nations of a democratic temperament or those of a monarchical one, and among Protestants just as among Catholics—groups of men should have spontaneously emerged, all sharing the same felt need to impose...

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Their way of seeing things, using the extraordinary methods we have observed and dreaming everywhere of an organization similarly based on lies! Since the organ for transmitting invisible wills exists everywhere, we must conclude that there has been unity of direction in setting it in motion. If an occult Power, universal in the sense that it acts everywhere, did not incessantly transmit its will through the universal organ, this organ would be without function; consequently, it would change here or there, atrophy, and disappear. But it does not atrophy. It persists. It functions always and everywhere in the

same way; and, a very significant circumstance, this is, as we have pointed out, despite the complaints of a considerable number of Freemasons who understand nothing, and with good reason, about this organization of degrees and the ridiculous practices to which its operation obliges them. This persistence under such conditions is indeed proof of the existence of an occult Power that is international, in the sense that it possesses international means of action. It was to this conclusion that we had already arrived at the end of our first part. We now find it corroborated by the examination of the secret Masonic organization to which we have just devoted ourselves. There is a head at the summit of this organization, we said, and this head has universal means of action. We now have even more reasons to affirm this. Must we believe that between this occult Power, inter-

National and the higher-degree Freemasons distributed in each federation, in each country, there is nothing? That's impossible. Otherwise, there would be a hole in the organization, a discontinuity between the head and the members. We must consider that there certainly exists an overlap of groups more secretive than those of Blue Lodge and High Lodge Freemasonry, that these groups are international like the Occult Power, and that they constitute another Freemasonry, superior, invisible, and international, which plays the same role in relation to the two we have just studied as they do in relation to the profane world.

"A mere conjecture," some will say. Yes, a mere conjecture. But can we be accused of conjecturing when, if we are reduced to it, it is because of the perfidy of those for whose benefit the mysterious organization used for the enslavement of our country operates? There are circumstances in which conjecture is a duty; that is when conjecture is more reasonable than abstention. We are in one of these circumstances. The organism we are studying is set in motion by liars; we have proven this. These liars multiply their lies only to conceal this organism and its purpose. As they present it to us, it is inexplicable. We must therefore conjecture in order to explain it, unless we remain ignorant in its face. The important thing is that our conjecture be within the general logic of the Masonic system and

that it adapts exactly to the already known elements of the problem. Then it can acquire scientific value. It is at least more rational than abstention.

Now, we have knowledge of several of these elements: first, at the bottom, visible Freemasonry; second, at the top, the occult Power, whose existence we have proven; then the mechanism that makes the first dependent on the second; and finally, the preoccupation that bursts forth everywhere in this whole, to ensure the domination of the invisible over the visible. Bring these data together, and a line of reasoning will immediately impose itself on your mind. You will say to yourself: For the occult Power to remain completely invisible, it is obviously not enough that between Blue Lodge Freemasonry and it there is only the Freemasonry of the higher degrees. The thinness of the clouds thus created would have long since allowed some visible ray emanating from the center of power to filter through. Since the invisibility of the occult Power exists, after two centuries of Freemasonry's operation, a zone must have been created that we do not know, and that Blue Lodge Freemasonry and the higher degrees do not know either.

Furthermore, the maneuvers of the international occult Power would be singularly facilitated by the existence of a superior, invisible, and international Freemasonry. It must even be said that they cannot—

...can scarcely be conceived without it. Consequently, it would be truly extraordinary if the Occult Power had not thought of this—or, having thought of it, had failed to implement

such an organizational structure—given that it creates Masonic bodies in which it devises more than ninety superimposed layers of societies, and in certain others does not hesitate to carry out the suppression of twenty-five of these societies. If it creates or suppresses them here, as it deems necessary, it can just as readily create or suppress them there, whenever it perceives a utility in doing so.

It is difficult, we maintain, to conceive of the functioning of the Occult Power unless it can rely upon an international—and, like itself, invisible—Freemasonry. Indeed, how could this Power—which, although operating on an international scale, is composed of men belonging to a single race or a single religion (or rather, as we shall see, to a single race *and* a single religion simultaneously)—succeed in transmitting its directives to the Masonic bodies of various nations without revealing its own identity, were it to act within them directly and personally? For such a transmission to take place, it would be necessary for Freemasons in every nation to admit into their lodges individuals of foreign origin belonging to the very race that serves as the organizing force behind the Occult Power. In an era such as our own—wherein internationalism gains new adherents every day—this scenario is, perhaps, conceivable. Indeed, one can observe that contemporary Freemasons take no offense at the presence of Jews within the lodges of virtually every country. Yet...

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It is worth noting here that the Jews enjoy a privilege to which they alone are entitled. Indeed, one may reasonably assume that the very same Freemasons—who tolerate them without misgiving almost everywhere—would not act in the same manner if, instead of Jews, the individuals in question were Englishmen. In the eighteenth century, such a state of affairs would have been impossible, even for the Jews. The Occult Power, therefore, could not have functioned in the absence of this international and invisible Freemasonry; and, as a consequence, the *visible* Freemasonry would never have been established. Even assuming—however improbably—that the latter *had* somehow been successfully established, the various nationalisms—in the absence of religious sentiment—would have risen in revolt from within the very ranks of those Masonic bodies, which would have been everywhere overrun by an alien race. The Occult Power would have been rendered incapable of action; and, as a result, most of those Masonic bodies would soon have disintegrated.

We shall see later how events were able to unfold prior to the creation of Freemasonry, as well as at the very moment of its inception.

As for our own era, if we posit the existence of completely invisible international Masonic groups—composed of elements drawn from the various national Masonic bodies following the meticulous selection processes of which we are aware—it is not difficult to grasp how these groupings, thoroughly permeated and dominated by the Occult Power in the manner we now understand, would in turn transmit that same permeation and domination down into the Masonic bodies of the various nations.

The realization of such a "superior" Freemasonry lies by no means outside the parameters of the problem at hand.

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Masonic. Its recruitment can take place under the same conditions as that of all lower groups. The members of this invisible Freemasonry move about in the workshops of the higher degrees and in the lodges to which they belong. There, they observe those Masons who seem to possess the necessary aptitudes. They bring them up from the lodges to the workshops of the higher degrees. There, they continue to study them. If the examination gives them doubts, they can leave them where they are, or, while continuing to observe them, move them to the workshops of the Kadosh, the Thirty-First, the Thirty-Second, and the Thirty-Third, as if to so many outlets. In this way, they save time and ensure the means to select them with complete certainty. They definitively exclude whomever they please, and they only attract into the invisible Freemasonry those who seem to fulfill all the necessary conditions. That's how recruitment works.

As for invisibility, while it's impossible in lower-level groups because these are necessarily recruited somewhat haphazardly from the profane world, it's no longer the case in a group like the one we're discussing—a small group whose members have undergone successive selections carried out as rigorously as one can imagine. It's a proven fact that there are virtually no examples of masters revealing to apprentices what they shouldn't. And yet, the secrets to be kept at the master's degree are of the utmost insignificance. It's no longer the same at the

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...the degree to which we assume the initiate has arrived. Here, the secret is that of world domination... Let one reflect upon this, indeed: the members of the higher Masonry of which we speak are justified in regarding themselves as being in the process of wresting the world from sovereigns and other heads of nations—since, through the lower Masonic bodies, they are able to tear these nations away from said sovereigns, just as was done in France in 1792, 1830, 1848, and 1870. It must be added that the men of whom we speak are utterly fanatical from a religious standpoint. The instruction they received within the Masonic lodges has thoroughly imbued them with the idea that Man is God. They view themselves as the organizers of the God-Humanity. Consequently, they consider their role to be sublime, and their kingship sacred!... In such a case, one guards one's secret just as members of ancient religious societies guarded theirs—precisely because one is fanatical. As for the ambitious among them, they have other pressing reasons—reasons easily guessed—for remaining silent! Circulating among the chosen few who constitute this "reigning" Masonry are the members of the group that constitutes the Occult Power—representatives, these, of a specific race—of a race and a religion simultaneously, as we shall demonstrate. As such, they command material and moral resources that are lacking to the members of the "invisible" Masonry—individuals drawn from every quarter, bound by no tie other than that resulting from the shared ideology with which they have been so skillfully imbued. And thus is explained how, in the final analysis, the former are able to...

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...to dominate the latter; that they mock the false ideal they have instilled in them; that they toy with it; and that, through it, they manipulate them like puppets. The poor ideologues believe they are serving only their own dreams; in reality, they serve the race and the religion whose representatives—thanks to a centuries-old and invisible effort—have managed to tear from their souls the traditions they inherited from their ancestors, and to employ those very traditions to denationalize the nations to which they belong.

THREE FORMS OF FREEMASONRY.

Thus, the recruitment and operation of a Freemasonry that is essentially international and invisible are matters well within the capabilities of the Occult Power. Furthermore, such a Masonic body is of the utmost utility to it—if not, indeed, indispensable. Moreover, we have observed the Occult Power creating or dissolving groups of secret societies within the intricate chain that links them all together, guided in this only by the expediency of such dissolutions or creations. Finally, given that this same Occult Power has demonstrated such perfidious cunning in the arrangement of every part and detail of the Masonic organization, it would be illogical to assume that it failed to recognize where its own advantage lay regarding the uppermost tier of the edifice it had constructed. For these reasons—and following the long and conscientious study I have conducted on the Masonic question, free from all prejudice or partisan bias—the following are the conclusions to which I have been led.

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I believe that below the Occult Power, there exist three superimposed Freemasons.

At the bottom, the Blue Freemasonry, clearly visible, whose existence has long been known to the uninitiated, but whose purpose and true organization have remained unsuspected until now, even by those who belong to it. Many uninitiated enter this Freemasonry but, for one reason or another, do not remain. Therefore, it is necessary that it remain completely unaware of its true nature, the purpose for which it is made to work, and that of which it is merely the blind instrument.
This lower Freemasonry has virtually no access to the Temple of Hiram. It is confined to the outer courts designated for it as the Temple. The occult Power uses this to sort through the elements that make up the profane world, a sorting process designed to separate those we might call hypnotizable subjects.

Among these hypnotizable subjects, the occult Power then chooses those it believes it can use. It tests them without their knowledge and performs a further selection among them. It uses the higher degrees of Freemasonry for this purpose, which simultaneously provides it with the advantage of appearing as the pinnacle of Freemasonry and thus creating the illusion it needs to conceal itself.
The members of this higher degree Freemasonry are the first to be deceived on this point. They imagine that Freemasonry is led by them and are—

They are so convinced of the importance of the role they attribute to themselves that they are bursting with confidence. They also believe they know the purpose of this Freemasonry. They are mistaken in this as well. They know only one of the partial goals, the prior realization of which is indispensable to the general goal, which only the Occult Power knows. Let us add that these partial goals are not the same in all countries, because the Occult Power does not have the same means at its disposal there, or because it does not have to overcome the same obstacles there. Above these two Freemasonries, whose existence is certain, it is impossible that there is not a third, which is completely hidden from the other two, as well as from the profane world. This one, at least in some of its parts, is international. If we admit that the Freemasonry of the higher degrees is housed in the Temple, we will say of this one that it has access to the crypts. Its members do not yet know the true goal that the Occult Power is pursuing. They are even unaware of what that goal is, and probably of its very existence. But many things are revealed to them that are kept hidden from the members of Blue Lodge and those of the higher degrees. In particular, they are able to realize the power of the universal Masonic organization.

While the lower Freemasons obey only the fanaticism instilled in them, the members of the higher, international, and invisible Freemasonry obey both this fanaticism and a

...another sentiment: the pride of domination—a domination they aspire to exercise, and which, in fact, they are increasingly exercising over the world. They believe they hold this domination for their own benefit and in the name of so-called "free thought." It is in this very regard that they, too, are deceived—caught in an error analogous to the one in which they ensnare the workers when urging them to strive for the socialization of all property and all production. "The State must own all wealth and all means of production," declare the workers. They speak thus because they imagine that this State—the entity that will own everything—will be *them*. They are led to believe this. They do not know—they do not see—that the State is, increasingly, that very *Occult Power* which deceives them just as it deceives those who lead them. Once they have succeeded in dispossessing the current owners—once they have effected the universal socialization of which they dream, and handed the universe over to that entity they are told is "the State"—they will, in reality, have shattered every force that currently stands opposed to the world's absorption by this Occult Power; they will have delivered the world—along with themselves—defenseless into the

hands of those who are the secret masters of Freemasonry. The members of the higher, international, and invisible echelons of Freemasonry imagine that *they themselves* are these secret masters. Everything has been arranged to foster this belief in them. Yet "free thought" is nothing more than the tool with which these blind men have been armed—a tool intended to destroy all those moral forces which, likewise, stand opposed to the absorption of the world—just as the organizations and material forces, whose destruction falls to the...

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workers. The true masters are those who hide behind invisible Freemasonry, just as Blue Freemasonry hides behind the profane groups it has created, Higher-degree Freemasonry behind Blue Freemasonry, and Invisible Freemasonry behind Higher-degree Freemasonry. These true masters, without a doubt, are bound together by a twofold and indestructible bond. They are the sons of the same race and the followers of the same religion, as we shall see when we study the nature of occult power. And this is precisely what would assure them their final victory, when, all the moral and material forces that constitute nations having been destroyed as they hope, they alone would be constituted as a national and religious bloc, in the midst of a universe reduced to the state of human dust.

While in the lower degrees of Freemasonry, initiates are obliged to pass through all the established levels of hierarchy, the higher and invisible Freemasonry certainly recruits not only from the thirteenth degree, but from all groups within the higher degrees of Freemasonry, and perhaps even from outside them in certain exceptional cases. There are several reasons for this, the principal one being this: Since the true leaders of Freemasonry do not wish to be known, it is necessary that they conceal the degrees that lead to them. Those that they allow us to glimpse—while appearing to hide them from us through sheer cunning—are not shown to us.

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...solely to deceive us, to lead us down false trails. It is therefore rational to assume that the road leading to the Grand College of Rites ends in a cul-de-sac. I shall speak shortly of an event in my Masonic life that is of a nature to corroborate this view. How many layers of superposition might there be within this invisible Masonry? How many entanglements of groups? To this I answer: it matters little. A few levels more or less would change nothing in the general architecture of the whole. Moreover, this number certainly varies with circumstances—just as happens, as we have seen, in the lower levels. There is no difficulty in conceiving that inspiration may descend from this invisible Masonry into the visible Masonries. The process is precisely the same as the one we have seen at work in the lower Masonry. Members of the truly secret groupings belong simultaneously to the two lower Masonries. To the Freemasons of these latter bodies, they say with unction: "My Brother!" In reality, they deceive them—just as these men deceive one another, and deceive the uninitiated. It is always the same impulse that is transmitted; it is the same methods that are employed. Fraud, falsehood, and cunning reign everywhere. One need only accept that these qualities must become all the more quintessentially refined the closer one approaches the summit.
Let us now suppose that I am mistaken, and that the invisible Masonry does not exist. This would reduce...

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...simply the number of degrees separating Blue Masonry from the Occult Power. Now—I repeat—the number of these degrees should be of little consequence to us, since we have already observed that a great many of them may or may not be practiced, depending on the circumstances.
Were an "Invisible Masonry" not to exist above the visible one, this would simply attest to a lack of skill and prudence on the part of the Occult Power. It is precisely because the

remainder of the Masonic edifice bears witness to an extraordinary spirit of foresight, cunning, and dissimulation on its part, that the necessity of creating an Invisible Masonry—established atop the other—could not possibly have escaped it. The existence of this Masonry lies within the logic of the overall system; its non-existence would fall outside that logic. That is all. What is truly important—what we must retain—is the general principle of construction we have examined, and the interlocking mechanism that results from it—principles and mechanisms of such a nature that: they ensure the possibility of transmitting influences that operate from above, while remaining invisible themselves; they establish—as one ascends from degree to degree—the operational framework of a power that is itself invisible; they possess no significance unless viewed from this specific perspective; consequently, they were evidently constituted for this very purpose; and thus—by virtue of the rule dictating that an organ is created solely for the execution of a specific function—they constitute the most irrefutable proof of the existence of the Occult Power.

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THE MOST MYSTERIOUS THINGS REVEALED TO ME

Earlier, I spoke of an event in my Masonic life—one of a nature to corroborate my conjecture regarding the Invisible Masonry and its recruitment, which is conducted not merely among the Thirty-Third Degree Masons, but among all those who have been guided into the High Degrees of Masonry, and perhaps even elsewhere. This event is, at the very least, highly suggestive. It deserves to be recounted here. Upon my admission into the *La Clémente Amitié* Chapter, I was immediately—and unceremoniously—appointed Secretary. What is the specific title bestowed upon the Secretary of a Chapter? I do not recall exactly. The Orator, for instance, is styled "Grand Knight of Eloquence." Perhaps I was the "Grand Knight of the Goose Quill." In any case, the title itself is of no importance. If I make note of the distinction thus conferred upon me, it is because one must view it as an indication that mysterious forces were conspiring to advance my progress at every turn. And, indeed, several influential Brethren evinced a profound sense of sympathy toward me. Among them, two in particular demonstrated their regard in such a distinctive manner that I was left with the distinct impression that they were, as it were, treading upon one another's heels. Some twenty months later, I held two separate conversations—one with each of these two men—which took place almost simultaneously. At first, I failed to grasp their true significance, for my mind was still far from being able to conceive of the astonishing hierarchy I have just described.

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I had two reasons for being resistant to understanding.

The first was that, despite what Brother Amiable had told me, the secrets of the Rose-Croix degree appeared to me just as ridiculous as those of Blue Lodge Freemasonry. I grew impatient at first. — Wait! Brother Amiable replied. The Rose-Croix degree represents "the religious period of humanity." The meaning of this symbolism will soon be revealed to you.

"Will soon be revealed to you!" Always the same old trick. Free haircuts tomorrow.

The second reason why I no longer attached so much importance to what my superiors in the hierarchy of degrees told me was that my good faith had, for a long time now, begun to shake my reason, lulled to sleep by Masonic potions. I was becoming increasingly worried about the contradictions I saw between the regulations and their interpretation. I resisted more and more each day the suggestions that had initially dominated me. I did, however, distinguish, as I have said, between Freemason politicians and Freemasonry itself. I still only accused the former of what I considered their deviation from true Masonic principles.

I did not understand then that they were merely instruments commanded by invisible choirmasters. It happened that I became determined to counterbalance the influence of these politicians with

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...sermons in the Lodge that aimed to bring my brethren—and myself—back to what I believed to be true Masonic doctrine: tolerance, fraternity, respect for all religious convictions, the eschewing of political discussions, and so forth. To lend greater weight to my appeals, I would delve into Masonic libraries. There, I discovered speeches delivered in the Lodge—thirty, forty, even fifty years earlier—by the most distinguished Masons; I used these as my text to draw my brethren into that current of ideas along which I myself was advancing ever further. Thus, it was in the very name of Masonry that I waged my battle against the "political Masons." In doing so, I conveyed to those mysterious observers—whose attention was fixed upon me—the impression that I remained a Mason as zealous and diligent as ever, eager to tread the true Masonic path, and constantly educating myself to that end—whereas most of the others cared nothing for Masonry's past. They concluded, therefore, that if I opposed the course and developments—the true reasons for which remained unknown to me—it was solely out of fidelity to what I had been told constituted the fundamental principle of our institution. I was clearly not defecting to the enemy; for nothing in my approach to doctrinal matters suggested a return to Catholicism. I was simply—so they believed—misguided regarding the true objective of Masonry. However, the nebulous nature of the "religiosity" practiced within the Rose-Croix Lodges must, in their view, have played a part in this erroneous assessment. It was therefore necessary to extricate me from my error and reveal more to me. For if they failed to do so, my fidelity to what I...

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...what I believed to be the true spirit of Freemasonry might eventually become a source of embarrassment.
It was then that overtures were made to me regarding a future advancement—that is to say, regarding initiation into the Kadosh degree.
At the same time, the two Freemasons who seemed to be taking such a particular interest in me also held ajar certain mysterious doors—doors I have regretted, more than once since, not having stepped through in order to learn more. Unfortunately—though who knows? perhaps I should say fortunately—they spoke to me too late. I had convinced myself that I was powerless against the current already prevailing within Freemasonry at that time—an Order that was already master of the government and intoxicated with power. France seemed to be throwing itself entirely into that movement of unconscious revolt—Boulangism—against a despotism that was already felt to be one of utter infamy. My sentiments were thereby inflamed. My mind was made up, and I was resolved to fight Freemasonry—even though I had not yet breathed a word of this to anyone—when my two "overseers" made their final attempt to enlist me into their ranks. I have already recounted the conversation I had at that time with the second of them. Here is the conversation I had with the first. He had invited me to a meeting "for a matter of extreme gravity," as he put it. It was, more or less, the very formula Brother Amiable had used two years earlier.

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When we met, he began by asking me to keep the conversation he wished to have with me secret. I promised him, giving no more thought than I had when entering Freemasonry to the danger of promising secrecy before knowing what the secret concerned. It was obviously a mistake I was making. But I was used to having so many things considered secret that weren't worth the trouble! Although I had this excuse, I nevertheless retained the memory of this mistake for a long time as a source of remorse, because it was repeated and aggravated when, barely a few hours later, the second conversation on the same subject took place. For many years I reproached myself for not having stopped my second interlocutor at the very beginning of the interview, even though I was warned, by what had just happened to

me, that his communication could be exceptionally serious. It was pure curiosity, I confess, that led me to act on this second occasion.

My interlocutor began thus: “—You realize the power that Freemasonry possesses. We can say that we hold France in our grasp. It is not because we are numerous, since there are only twenty-five thousand Freemasons in this country (this was in 1889). Nor is it because we are the intellectual elite, for you are perfectly capable of measuring the intellectual mediocrity of most of these twenty-five thousand Freemasons. We hold France in our grasp because we are organized, and the only ones who are organized. But,

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“Above all, we hold France in our grasp because we have a goal; because that goal is unknown; because—being unknown—it cannot be obstructed; and finally, because—being unobstructed—the path lies wide open before us. It is logical, is it not?” — “Absolutely.” — “Good. But what would you say to an association which—instead of being composed of twenty-five thousand nonentities, like Freemasonry—were composed, if you will, of only a thousand individuals? But a thousand individuals recruited in the manner I am about to describe. Not a single one would ever be accepted without having first been studied, observed, and tested—not merely for weeks, nor even for months, but for years—and entirely without his knowledge. We would have raised obstacles in his path and created difficulties of every conceivable nature—moral, intellectual, and even material and financial—taking care to ensure that he could not possibly suspect the source of these obstacles and difficulties. Those thus tested—unaware that they were being tested—would freely and naturally develop every quality of skill, tenacity, intelligence, and energy of which they were capable. We could, therefore, assess their true worth with absolute certainty; and on the day it was decided that, among all those held under such observation, one was found worthy to be admitted into the ranks of the thousand, we would be utterly certain that he would share—so to speak—but a single arm, a single head, and a single heart with those thousand men. Can you conceive of the power such an association would wield?…”

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At the tone my interlocutor had used, at the views he was opening up to me, my expression had changed. He awaited my reply, staring intently at me with an air of superiority born of his knowledge and my ignorance, under which I felt momentarily crushed.

"An association thus selected," I murmured, speaking to myself rather than answering him, "would do whatever it pleased. It could possess the world if it so desired." The man speaking again asked me for the secret of the serious communication he said he still had to share with me. With a final vestige of habit stemming from my Masonic upbringing, I promised once more.

"Well then!" he replied, "in exchange for this promise, Brother Copin, I am authorized to inform you that the association I just mentioned exists, and, moreover, I am also authorized to introduce you to it..." "Stop!" I cried. Then I fell silent, reflecting. I have just... To tell the truth, I was resolved to wage war against Freemasonry. I could only fight effectively by breaking my promise to keep Masonic deeds and actions secret. I knew the struggle I would have to endure to escape the obsession, cleverly instilled in me, of "the law of silence." And yet, until then, it had only been a question of the paltry secrets of a so-called charitable association and

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...of brotherhood. Now, it was evidently a matter of something else entirely. I did not know what. But once I did know, would I have the strength to betray the new secrets that would be entrusted to me? Would I even be left with the means to do so? Into what machinery was I about to step—I, who was at that very moment gauging the crushing power of the

Masonic organism, so wretched, so ridiculous, so grotesque in appearance; I, who knew the very scruples by which I was tormented as I prepared to wage the struggle that my conscience imposed upon me as a duty?
"— Yes, stop," I continued after a moment. "You have always shown me friendship; it is this friendship that is evidently deceiving you. I regret your error all the more deeply. I would have warned you sooner had I been able to foresee the gravity of your communication. So many things are done in Freemasonry—things for which absolute secrecy is demanded—that signify absolutely nothing! I therefore could not foresee what you were leading up to. And besides, I was so far from imagining that I would be revealing to you—just like this, face to face—what you are now compelling me to say. You believe me to be a perfect Freemason. Well! Know this: I am preparing to leave Freemasonry and to wage war against it. You asked me for my word of honor! I do not know if I will keep that secret—even after having promised to do so. I will not reveal it lightly; that is all. But it is not with a Masonic conscience that I shall judge the advisability of such a revelation; it will be with a French conscience. Whatever that conscience commands me to do, I shall do. Now, continue—if you wish."

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It was his turn to be dismayed. Then a look that seemed to me filled with hatred instantly replaced the friendly look he had always had for me. He struggled to contain some kind of explosion of feelings or threats. He simply said to me as he rose: “Despite your last words, I feel I must remind you that you promised me secrecy: You are bound! You are bound!” He didn't use threats, and that was no doubt because he knew me well enough to know that he would only have further inflamed my resistance. But he kept repeating: “You are bound! You are bound!” He was still relying on suggestion, on the religion of secrecy. Secrecy! That was what preoccupied him most at that grave moment. Secrecy! That is to say, as we now know, lies, the false appearance designed to mask the dreadful realities! I never saw the man who had spoken to me like that again; and he has since died. Did he continue to observe me? I learned that he had experienced setbacks in Freemasonry. Was it because of his misunderstanding concerning me? Did he inform his brothers? To what extent? These are all things I don't know.

In any case, we must learn from this event the lessons it contains.

First of all, I was only a Rosicrucian when the opening I just described was made to me. Was it a matter of the ordinary salary increase, that is to say, my entry into the society of the Knights Ka-

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...Kadosh? Obviously not, since other proposals regarding my admission to that rank were being made to me at the very same time. Now, the language used toward me on that occasion bore absolutely no resemblance to the words I have just recounted. Furthermore, the rank of Kadosh is known to all Freemasons who have advanced beyond the stage of Apprentice. Had that been the only matter at hand,
my interlocutor would not have been so visibly shaken when I abruptly made my confession to him. He would not have kept repeating to me, as he did: "You are bound! You are bound!" This leads me to believe that, in this latter instance, the only matter under consideration could have been my entry into one of those societies branched off from the Freemasonry we commonly know—I refer, that is, to *invisible*, *secret* Freemasonry: a body secret not only in its ultimate aim, but also in the identity of its members and in its very existence; a body containing the essential organs of which the known Masonic lodges serve merely as the arms and legs; a body which, moreover, could not exist were it not for the existence of these "lower" forms of Freemasonry—were it unable to make its selections from within them, following years of probation and observation, and after undergoing manifold trials of which the subjects themselves remain entirely unaware.

The two individuals of whom I have just spoken moved constantly within the sphere of *visible* Freemasonry. One encountered them everywhere. No one suspected that, as they rubbed shoulders with others there, they were in fact brushing past fellow members of those same unknown groups—that a secret understanding existed between them, directed toward a goal of which the world remained ignorant. All together, they bore...

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...into the lodges of both the higher and lower degrees, the directives they received from elsewhere. They kept a close watch on the Freemasons they encountered there. They shared with one another the observations they made regarding these men. They divided among themselves a threefold task: that of spies, of recruiting officers, and of conduits for the will of that mysterious Power whose influence we have just seen manifesting at every level of Freemasonry. And, since no one suspected this, no obstacle was placed in the path of their operations.
The group into which they sought to initiate me was, perhaps, still far removed from the very summit. Why were they drawing me into it? — Because they had had the opportunity—without my knowledge—to verify that I possessed the specific aptitudes required for the service of the Occult Power within that particular sphere. How high would they—or others—have allowed me to ascend? — Only as far as the point beyond which it would have been deemed imprudent to let me pass. Who, then, would have been permitted to rise higher? — Those alone who were judged to be more capable than I.
It is easy to understand how, with such a system, a society composed of nonentities at its lower levels can nonetheless wield considerable power, for in it, everyone is assigned to their true and proper place. Among the adversaries of Freemasonry, it is often the least worthy who occupy the foremost positions. Within the organization of the Occult Power, however, only those are elevated who demonstrate—through proven merit—the aptitudes necessary to fulfill the specific role assigned to them.
It may perhaps be objected that I could have been mistaken...

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...regarding the significance of the incident I have just recounted—namely, that in reality, it amounted to nothing more than my entry into a Kadosh lodge, and that, among those tasked with assessing my aptitude, some were testing me in one manner, others in another—I would reply that I, who was an active participant, who saw and heard these things firsthand, have twenty reasons to be convinced of the contrary. Yet, so be it! I am willing to concede that I may have been mistaken.
In any case, it is not this specific event that I have used to establish my thesis. I regard it simply as corroborating the deductions to which my examination of the general Masonic organization has led me. As it appeared to me—and as it would have appeared to anyone else—it fits perfectly within the general logic of the system we have been studying. I would say the same regarding another circumstance that allowed me, a few years ago, to grasp—almost tangibly—the proof that certain Masonic societies do indeed exist which are Satanic in nature; not in the sense that the Devil himself attends to preside over their meetings—as that charlatan Léo Taxil once claimed—but rather in the sense that their initiates profess a cult of Lucifer. They worship him as the true God, and they are animated by an implacable hatred toward the Christian God, whom they declare to be an impostor. They possess a formula that encapsulates their mindset; it is no longer "To the Glory of the Grand Architect of the Universe"—as is the case in the two lower degrees of Masonry—but rather: G.’. E.’. A.’. A.’. L.’. H.’. H.’. H.’. A.’. D.’. M.’. M.’. M.’., which stands for:

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Glory and love to Lucifer! Hate! Hate! Hate! to the cursed God! Cursed! Cursed! It is professed in these societies that everything the Christian God commands is disagreeable to Lucifer; that everything he forbids is, on the contrary, agreeable to Lucifer; that

consequently, one must do everything the Christian God forbids, and one must guard oneself as from fire from everything he commands. I repeat that I have proof of all this in my hands. I have read and studied hundreds of documents relating to one of these societies, documents which I am not permitted to publish and which come from the members, men and women, of the group in question. I observed that this association is a veritable school of debauchery that surpasses anything one could dream of (it apparently pleases Lucifer), that murder is also practiced there, again because it is displeasing to the Christian God and consequently pleasing to Lucifer. Everything else follows suit.

While examining the documents where I found proof of what I have just said, I recalled a certain legend I encountered in one of the Masonic rituals.

According to this legend, Freemasons are all descended from Hiram, builder of Solomon's Temple, and of Balkis, the Queen of Sheba. These, in turn, would both be descendants of Cain, who, instead of being the son of Adam and Eve, as we had been led to believe until now, would be the son of Eve and Eblis, the angel of light—Eblis, the angel of light, that is to say Lucifer, father of all the Franks—

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...Masons! I had found this mythology simply idiotic—just as incomprehensible as all the rest of their symbolism.

And now, the association that had been revealed to me provided a sort of practical adaptation of that very legend! Moreover, this adaptation tended toward the moral deformation of individuals—just as their puerile exercises tend toward their intellectual deformation! Among the members of this association—who were very few in number—I observed a high proportion of Jews, as well as... one of our petty political tyrants. I repeat: I held the actual proofs of all this in my own hands. Yet, this remains merely a single isolated fact. Consequently, I attribute no other significance to it than this: it lends practical meaning to a Masonic legend that had previously struck me as utterly nonsensical; it transports that legend from the realm of myth into the realm of concrete fact; and, simultaneously, it corroborates the deductions to which we are led by the internal logic of the system we have just examined. That may be all it amounts to—if one chooses to view it that way—but that is precisely what it is. We may, therefore, choose to disregard the two facts just mentioned; we may even set aside the conjecture regarding "Invisible Masonry"; yet the deductions of which we speak will remain no less firmly grounded in positive data and in a body of observations that are absolutely precise, certain, and coherently organized.

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CONCLUSION.

These observations allow us to affirm the following conclusions, thereby summarizing our thesis.

First, Freemasonry is a secret society—even though it vigorously denies being one; it is a secret society of the most dangerous type, concealing not its existence, but its *purpose*—a purpose it disguises beneath an extraordinarily complex organizational structure. It is a secret society founded upon falsehood, employing cunning, hypocrisy, and deceit as its methods.

This secret society is all-powerful in France; and this fact alone suffices to establish that it commands considerable strength. Moreover, it is both centuries-old and universal—proof that the elements constituting this strength are inherent to its very nature. Yet, one finds no trace of these elements in anything it openly displays; for it demonstrates no superiority in terms of its membership, its ostensible leaders, or the organizational structure it allows the public to see. Nevertheless, the elements of its strength *must* reside somewhere. Where, and how, are we to uncover them? Since Freemasonry

is deceitful, it is not to the Society itself that we must turn for enlightenment, but rather to the exercise of reason.
By proceeding according to this method, we have established that Freemasonry—a society both centuries-old and universal—evidently had a founder, and that, serving as the successor to this founder, there necessarily exists a permanent, guiding Power. This Power remains invisible; it is, therefore...

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However, for this conclusion to be accepted with absolute certainty, it must be corroborated by the facts; in other words, we must uncover the means by which the Occult Power is able to have its will executed while remaining invisible. If the deductions we have just formulated are accurate, Freemasonry must have been constructed upon a truly unique model—one that permits the transmission of directives emanating from an authority that manages to remain unseen. We noted at the outset that all outward appearances seem to contradict such a hypothesis. Yet, upon closer examination, we established that these appearances were nothing but falsehoods—falsehoods crafted with consummate skill (and with even greater perfidy than skill) to conceal a reality of a completely different nature; that the secret organization—hidden beneath the visible structure—had required a prodigious amount of intellectual effort and adaptation to construct; and that, ultimately, its sole and direct purpose was to ensure—through a hierarchy of secret societies layered one above the other—precisely this transmission of an invisible will, a feat that, at first glance, would seem utterly impossible to achieve.
We thus possess every variety of proof regarding the existence of the Occult Power: abstract proofs; proofs derived from the very existence of the organizational structure—that is to say, proofs based on the facts themselves; and, finally, proofs derived from the evident intent to deceive—an intent that can only originate from the very entity that stands to benefit from such deception.
Since the organizational structure responsible for this occult direction

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It exists—as we have stated—and this leadership exists as well. And since this organization is universal, the leadership itself is universal; this implies that the secret Power holding it possesses means of action which, much like its plans, encompass the entire world. Such is the truth—henceforth indestructible. "The invisible conductor" of whom Liebknecht spoke is, indeed, a reality. Liebknecht had a clear perception of this reality; we now hold the proof of it.
How is this Occult Power structured? Evidently, it is built according to the general logic of the system itself. It cannot consist of a single man; it is a group of men. Only in this way can the perpetuity of the undertaking be ensured. Those who belong to this group serve for life. Anything to the contrary would be inadmissible. One cannot—as we have already noted—revoke the initiation—that is to say, the knowledge—once it has been bestowed upon someone. Should the continued existence of one of the members of this leadership group appear—for one reason or another—to be unduly prolonged in the eyes of the collective? All his colleagues can do is shorten it. Nubius, the leader of the *Haute Vente*—though still in full possession of a most brilliant intellect—suddenly lapsed into senility once he was no longer needed; once, consequently, he had become a liability. Chemistry offers such abundant resources!... Who is eligible to join this leadership group? Those who—having first fulfilled a specific prerequisite which we shall examine later—are selected by those who have already attained membership before them. And this is precisely what explains the continuity of vision that has been manifested through Masonic endeavors over the past two centuries. Those individuals...

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Only those are called who—after undergoing the multiple rounds of selection to which they have been subjected—offer every guarantee that they will remain, come what may, faithful to

the ideal that serves as the pivot of this entire immense machine and acts as the very soul of this extraordinary creation.
This leadership group constitutes the keystone; without it, the edifice would not remain standing. It is because this group exists that Freemasonry exists. Thanks to the organizational structure we have described, it holds in its hand all forms of Freemasonry—both visible and invisible. It exerts its influence at every degree. The higher these degrees, the more it can rely on the fidelity of the initiates who have attained them, for it is precisely because of their proven fanaticism that it selected them. Thus, they serve the will of the Occult Power with passion—or at least that portion of its will of which they have been made aware. Moreover, they are ceaselessly monitored by one another, as each member has the most immense vested interest in ensuring that no one commits an act of betrayal. This explains why secrets are guarded so scrupulously—even though, paradoxically, a complete absence of scruple governs the choice of means employed. Should the need arise, death seals the lips of any whom the conspirators suspect might prove incapable of remaining eternally silent.
From the higher spheres, the dictates of the Occult Power descend into the lower ones, with the secrets becoming progressively less significant as one approaches the lowest categories. Each tier has its specific function. The Masonic organization within each country has its own distinct role. And the lack of awareness—coupled with a lack of actual knowledge—on the part of the initiates grows ever greater the further removed they are...

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are lower on the hierarchy of ranks, so that apprentices, journeymen, masters, and even many of the higher-ranking members know of the general organization, of what they work for and those for whose benefit they work, only what the mules pulling the artillery of a general know of his army's plans.
An astonishing conception, to be sure! Astonishing—and colossal! Yet it is the only one that explains the existence of a Freemasonry that is itself colossal, age-old, and universal—one that exhibits the super impositions we have demonstrated: super impositions visible only at the base—that is, —yet which could exist there only because they extend all the way up to a summit.
A work that would be impossible for one man, or for a few men brought together by chance from here and there, may not be beyond the capabilities of a race. And, among races, while some are giants in strength, others are prodigious in their ingenuity...
It goes without saying that a work like the one we have studied could not be the work of one man, nor of a few strangers who happened to meet one day. Its continuity, even more than its immensity, reveals this permanence.

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...of a sustained effort of which only those races are capable—races rendered indestructible by their own indestructible fidelity to the faith of their ancestors. The Occult Power is, therefore, constituted by the representatives of a single race and a single religion.

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PART THREE

The Nature of the Work of Destruction Accomplished by the Occult Power in France.

CHAPTER IX

The Revolution was carried out by the Occult Power. Why have historians not spoken of the political action exercised by Freemasonry for the past one hundred and twenty years?

We have proven that Freemasonry is currently in control of France, and that consequently, the responsibility for the policy of hatred, fanaticism, and material and moral degradation that we are suffering lies with the Occult Power. It is now necessary to investigate whether this same Occult Power has other accounts to settle with us. Lodges have been operating in Europe for almost two hundred years. It would be quite extraordinary if

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...that we should, for the first time, find ourselves at odds with Freemasonry—that is to say, with the Occult Power of which this association is merely the instrument. It would be equally extraordinary—given that Freemasonry is international—if it had never been active within our borders. Indeed, ever since it has existed in its current form, France has been convulsed by ceaseless crises, and Europe has suffered the repercussions of these crises—with the exception, until recent years, of Russia, where Freemasonry is not tolerated. Are this association and the Occult Power entirely blameless regarding the upheavals that preceded the current destruction—destruction for which we are indebted to them?
We answer: There exists a close link between these upheavals and the actions of the Occult Power, exercised through the intermediary of Freemasonry. Our entire history over the past one hundred and twenty-five years revolves around this single fact: the Revolution! Now, it was Freemasonry that willed this Revolution—which it presents to us as a work of fraternity, as a magnificent endeavor aimed at the emancipation of the human races—but which is, in reality, nothing more than an attempt—as perfidious as it is colossal—to bring about the realization of the Occult Power's secret plans. It was Freemasonry that prepared it. It was Freemasonry that brought it about. It was Freemasonry that spread it across all of Europe. And it is Freemasonry that continues to drive it toward its ultimate completion, leading us toward a state of ruin—a ruin foreshadowed by the destruction we witness today, just as that destruction was itself foreshadowed by the ruin of one hundred and twenty years ago.

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Thus is explained the apparent incoherence of our contemporary history—which, when viewed in this light, unfolds with the inflexible logic that we are about to demonstrate.
It is Freemasonry, we maintain, that brought about the Revolution. One might well ask—if this is indeed the case—how it came to pass that historians failed to notice it, or that they did not breathe a word of it. Let those inclined to be astonished remember, first and foremost, that Freemasonry is a secret society; that it lies constantly to ensure its activities remain unknown; and that, consequently, historians may well have been deceived regarding its true nature.
The way things unfold today should help us understand history’s silence regarding the past actions of this "Occult Power" and of Freemasonry. Even though nothing "can stir in France without the permission of Freemasonry," would anyone pay any heed to this association were it not for a determined and tenacious group of anti-Masons who have gathered the documents establishing Masonic omnipotence, and who tirelessly strive to present and re-present this evidence to the public? And even so—despite the efforts of these apostles of anti-Masonry—does not a very considerable number of French people remain convinced of the utter insignificance of the Masonic association? What, then, is so surprising about the fact that France remains ignorant of Freemasonry’s political past, given that the latter has made every effort to obliterate all traces of its intervention in

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...in the affairs of the State—when, in fact, it has always striven to remain in the background, behind individuals who obeyed its promptings without ever voicing the fact, and often without even realizing it?
Moreover, let us recall that certain authors have indeed pointed out the political misdeeds

of Freemasonry. However, the "Occult Power" organized a conspiracy of silence around them, while conversely engaging in extremely active propaganda and promotion on behalf of those historians who wrote in accordance with its secret agenda and without unmasking the Masonic association. It was able to succeed in this—as in so many other matters—precisely because no one ever suspected that it was at work, or even that it existed. Thus, as we have noted, the Abbé Barruel denounced Freemasonry as the orchestrator of the Reign of Terror as early as 1797. The Abbé Barruel penned the five volumes of his *Memoirs Illustrating the History of Jacobinism* (Mémoires pour servir à l'histoire du Jacobinisme), basing his work on documents that have never been seriously challenged. Nevertheless, his voice went unheard. People refused to engage with his work, because all those who—whether consciously or unconsciously—speak and act in accordance with Masonic suggestions labored to propagate the notion that the Abbé Barruel was a mere visionary. People believed them, without ever examining the evidence for themselves. After Barruel, the Protestant scholar Eckert came to the rescue; and after Eckert, Deschamps and Claudio Janet, in their turn, amassed mountains of documents to demonstrate that the entire history of the nineteenth century unfolded in strict accordance with the...

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...secret plans of Freemasonry. It is not, therefore, that the profane world was not warned. It simply refused to see—and historians did the same.
One of them, however—and a most celebrated one at that—proved to be an exception: Louis Blanc.
This writer, though thoroughly imbued with the revolutionary spirit, published a most curious chapter in his *History of the Revolution*, which he titled "The Mystical Revolutionaries." In it—being a Freemason himself, albeit one not entirely bound by Masonic discipline—he clearly reveals the extent of his conviction regarding the role played by Freemasonry in the Revolution. Unfortunately, while Louis Blanc sensed this Masonic influence and drew attention to it, he was unable to pinpoint the *how* and *why* of its operation, for he himself had merely caught a fleeting glimpse of the truth. His chapter—impressive as it may be—reads more like the dream of a visionary than the reasoned assessment of a historian. It is, no doubt, for this very reason that no concerted effort was made to impose a "conspiracy of silence" around this author's works. All things considered, the Occult Power deemed them more beneficial than detrimental to its cause. Here is how Louis Blanc expresses himself in the chapter in question:

LOUIS BLANC’S ADMISSION

"Before proceeding, it is essential to lead the reader into the mine that was then being dug—beneath thrones and altars alike—by a breed of revolutionaries far more profound and active than the Encyclopedists."

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“An association composed of men from all countries, all religions, all ranks, bound together by symbolic conventions, committed by oath to inviolably keep the secret of their inner existence, subjected to grim trials, engaged in fantastic ceremonies, but also practicing charity and considering themselves equals, although divided into three classes: apprentices, journeymen, and masters—this is what Freemasonry is, a mystical institution that some link to the ancient initiations of Egypt, and that others trace back to a brotherhood of architects already formed in the 3rd century.”

Now, on the eve of the French Revolution, Freemasonry had grown immensely. Spread throughout Europe, it supported the meditative spirit of Germany, subtly stirred France, and everywhere presented the image of a society founded on principles contrary to those of civil society.
"In Masonic lodges, in fact, the pretensions of hereditary pride were proscribed and the

privileges of birth rejected. When the uninitiated man who wished to be initiated entered the chamber called the Chamber of Reflections, he read on the walls, draped in black and covered with funerary emblems, this characteristic inscription: 'If you cling to human distinctions, leave: we know none here.' Through the Orator's discourse, the candidate learned that the goal of Freemasonry was to erase distinctions of color, rank, and nationality; to—

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To annihilate fanaticism; to eradicate national hatreds; and this was what was expressed under the allegory of an immaterial temple erected to the Great Architect of the Universe by the sages of various climes, a temple to the august one whose columns, symbols of strength and wisdom, were crowned with the pomegranates of friendship. Belief in God was a religious duty required of the initiate. Thus, above the throne of the president of each lodge or Worshipful Master, there was a radiant delta, in the center of which was written in Hebrew characters the name of Jehovah.

"Thus, by the very fact of the constitutive foundations of its existence, Freemasonry tended to denounce the institutions and ideas of the external world that it encompassed. It is true that Masonic institutions entailed submission to laws, observance of the forms and customs accepted by outside society, and respect for Sovereigns." It is also true that, gathered at the table, Freemasons drank to the king in monarchical states and to the supreme magistrate in republics. But such reservations, dictated by the prudence of an association threatened by so many suspicious governments, were not enough to negate the naturally revolutionary, though generally peaceful, influences of Freemasonry. Those who belonged to it continued to be, in secular society, rich or poor, noble or plebeian; but within the Lodges, temples open to the practice of a higher life, rich, poor, noble, and plebeian had to recognize each other as equals and call each other brothers. This was an individual denunciation.

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...direct—yet real and unceasing—exposure of the iniquities and miseries of the social order constituted propaganda in action, a living sermon.
"On the other hand, there was the shadow, the mystery; a terrible oath to be sworn; a secret to be learned—the prize for having courageously endured many a sinister ordeal—a secret to be guarded under penalty of being consigned to execration and death; special signs by which the Brethren could recognize one another at the ends of the earth; and ceremonies that alluded to a history of murder and seemed to harbor ideas of vengeance—what could be more apt to mold conspirators?
"As the scope of the institution broadened, democracy hastened to take its place within it; and, alongside many brethren whose Masonic life served merely to flatter their pride, to occupy their leisure, or to channel their benevolence, there were those who fed upon active thoughts—those stirred by the spirit of revolution.
"Soon, innovations of a formidable nature began to emerge. Since the three grades of ordinary Masonry comprised a great number of men opposed—by their station and their principles—to any project of social subversion, the innovators multiplied the degrees of the mystical ladder to be climbed; they created 'back-lodges' reserved for ardent souls; they instituted the 'high grades'—those of the Elect, the Knight of the Sun, the Strict Observance, and the Kadosh (or 'Regenerated Man')—dark sanctuaries whose gates opened to the adept only after a long series of trials, calculated to verify the progress..."

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...of his revolutionary education, to test the constancy of his faith, to try the mettle of his heart. There, amidst a host of practices—at times puerile, at times sinister—there was nothing that did not relate to ideas of emancipation and equality.
« One need not be surprised, therefore, if the Freemasons inspired a vague terror in the

most suspicious governments; if they were anathematized in Rome by Clement XII, hounded in Spain by the Inquisition, and persecuted in Naples; or if, in France, the Sorbonne declared them worthy of eternal damnation. And yet, thanks to the institution's skillful mechanism, Freemasonry found among princes and nobles fewer enemies than protectors. It pleased certain sovereigns—most notably Frederick the Great—to take up the trowel and don the apron. And why not? Since the existence of the higher degrees was carefully concealed from them, they knew of Freemasonry only what could be safely revealed; and they had no cause for alarm, being confined as they were to the lower degrees—where the core of the doctrine emerged only dimly through allegory, and where many saw nothing more than an opportunity for amusement, for joyous banquets, for principles adopted and then cast aside at the threshold of the lodge, for formulas bearing no relevance to ordinary life—in a word, nothing but a comedy of equality. Yet, in such matters, comedy borders on tragedy; and it came to pass—by a just and remarkable dispensation of Providence—that the most arrogant despisers of the common people were led to lend their names to, and to serve...

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blindly aware of their influence, the latent enterprises directed against themselves.

“However, among the princes we are discussing, there was one toward whom discretion was not necessary. This was the Duke of Chartres, the future friend of Danton, this Philippe-Égalité, so famous in the annals of the Revolution, to which he became suspect and which ultimately led to his death. Although still young and given over to the intoxicating effects of pleasure, he already felt stirring within him that spirit of opposition which is sometimes the virtue of junior branches, often their crime, always their motive and their torment. Freemasonry attracted him. It gave him power to exercise effortlessly; it promised to lead him, along sheltered paths, to the domination of the forum; it prepared for him a throne less prominent, but also less vulgar and less exposed than that of Louis XVI; Finally, besides the known kingdom, where fortune had relegated his house to the background, it formed for him an empire populated by willing subjects and guarded by thoughtful soldiers. He therefore accepted the Grand Mastership as soon as it was offered to him; and the following year (1772), Freemasonry in France, long plagued by anarchic rivalries, rallied under a central and regular leadership that hastened to destroy the irremovability of the Worshipful Masters, constituted the order on entirely democratic foundations, and took the name of Grand Orient. There became the central point of the general correspondence of the Lodges; there met and resided the deputies from the cities embraced by the occult movement; from there departed the ins-

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...instructions whose meaning—obscured by a special cipher or enigmatic language—could not be deciphered by prying enemy eyes.
"From that moment on, Freemasonry opened its doors, day by day, to most of the men whom we shall encounter once again amidst the revolutionary fray." Such were the words penned by a revolutionary writer and Freemason. Do not his concluding sentences contain an admission—one that ought to have given pause for thought? An incomplete admission, nonetheless. For how had this association of "mystical" revolutionaries managed to translate its mysticism into action? By what specific means? This was precisely what Louis Blanc failed to explain—a point that remained all the more baffling to subsequent observers given that the very "school" in which the revolutionaries he described had been trained had not, in fact, remained open throughout the ensuing turmoil.
Indeed, from the very outset of the Revolution, the Masonic lodges had been shut down. Did this fact not constitute an irrefutable argument for those seeking to conceal the role Freemasonry had played in organizing and orchestrating the revolutionary excesses? If Freemasonry had closed its lodges during the Revolution, was this not proof—or so they might argue—not only that it bore no responsibility for the crimes committed during that upheaval, but that, on the contrary, it had been terrified by them, having gone into hiding

the moment it perceived the spirit that was then abroad? Appearances, indeed, seemed to bear them out. And thus it was that, until quite recently, it appeared as though Louis Blanc had merely been dreaming when he penned his...

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...chapter on mystical revolutionaries. It is also for this reason that Barruel, Eckert, Deschamps, Claudio Janet, and so many others—with their obsession for amassing documents to prove that Freemasonry was indeed the architect of the Revolution and the Terror—were dismissed as fanatics or madmen. To have realized that the mere fact of the lodges' closure signified absolutely nothing, one would have needed to undertake—sooner than it was actually done—the very study we conducted in the preceding chapters regarding the organization of the various secret compartments within Freemasonry.
The lodges were closed; granted. But when the lodges are closed, other workshops—more mysterious, more obscure—may continue to operate. This much we know. We have witnessed it firsthand. Louis Blanc himself hints at this when he writes the following lines: "Since the three grades of ordinary Masonry comprised a great number of men opposed—by both station and principle—to any project of social subversion, the innovators multiplied the degrees of the mystical ladder to be climbed; they created *arrière-loges* [inner lodges] reserved for ardent souls... and whose doors opened to the adept only after a long series of trials, calculated to verify the progress of his revolutionary education, to test the constancy of his faith, and to assay the mettle of his heart." Thus, secret compartments were created as the need arose. We have even seen that, having created them, they were subsequently dissolved once they were no longer required.

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usage. Ex.: the twenty-five defunct degrees of the Grand Orient, certain sales of Carbonari, the High Sale... The closed lodges simply mean that a link in the immense chain deemed dangerous to maintain is temporarily removed—a removal which, moreover, may cause unforeseen consequences that have already occurred and which we will point out when the time comes. Such a removal in no way prevents the constant intervention of High Freemasonry, or that of Invisible Freemasonry and the Occult Power, in all the events of the Revolution.
We will see, moreover, later, that Freemasonry is a school of preparation; that it plants, through fraud and lies, in the minds of its members the hallucinations necessary so that, when faced with certain situations, they inevitably commit the acts it expects of them. We will then understand even better that, even if all Masonic workshops had been closed, instead of just the lodges, Freemasonry and the occult power would still be responsible for the bloody fury of the Revolution. Would not someone who placed a madman on a steam-powered locomotive, having previously broken the brakes, also be responsible for the accidents that would inevitably occur?

Finally, let us add that the closed lodges had been replaced by clubs; that these had been opened throughout France by Freemasons who had escaped from their workshops, and that thus Freemasonry...

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The occult power to which it submits could impose its direction everywhere without revealing its hand. We will observe during our study that the same maneuver is repeated? brought about in our time, a multitude of "action groups" were thus created by today's Freemasons, according to the order officially given to them: "Do not let the hand of Freemasonry be seen in these creations." It had to be this way from the very beginning, one hundred and twenty years ago, so that neither the occult Power nor even Freemasonry could ever be held responsible for the revolutionary assassinations. Thanks to these precautions, it was accepted for a whole century, and in accordance with the suggestions of the occult Power, that the Revolution, however appallingly cruel and bloody, was the consequence of a

sublime surge of enthusiasm among the masses for the ideas of progress, justice, and fraternity.

THE DREYFUS AFFAIR.

SIMILARITY OF THE MEANS OF ACTION.

THE FREEMASONS,

THE DOCTRINES AND METHODS
Freemasons in Power under the Revolution as now.
Taine finally arrived. He was able to discern the anarchic work concealed by this so-called enthusiasm of our fathers for pillage and massacre. But Taine, too, was unaware of the organization through which a

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A hidden will can succeed in deceiving an entire nation and making it work for itself, while it imagines it is working for great ideas. Because of this ignorance, he was led to conclude that the anarchy that preceded the Revolution was a "spontaneous anarchy." We would undoubtedly still be in this position if the Dreyfus Affair had not shown us an anarchy exactly like that of one hundred and twenty years ago; if, moreover, we had not been informed of the current takeover of the government by the lodges; if we had not been able to observe that these were the true organizers of the anarchy that the Jews needed to save Ullmo's predecessor. Now, these lodges existed before the Revolution. Why then couldn't they have done then what they do today? Indeed, Louis Blanc tells us that Freemasonry opened itself, day by day, to the men who would later be encountered as key players in the revolutionary drama. For their part, Barruel, Eckert, Deschamps, and Claudio Janet prove to us that Masonic doctrines and methods were in power during the Revolution. They show us that Freemasons populated the assemblies from 1789 to 1799, just as they populate our Parliament today. It will be understood that it was not easy to establish this last point, given the difficulties we have in proving the Masonic affiliation of today's deputies, senators, ministers, and civil servants. If the latter take so many precautions to conceal their affiliation...

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...affiliation, they take even greater pains to conceal that of their "great ancestors." We do, however, possess certain data regarding most of the latter. We know that all those who played a preponderant role—from Marat to Robespierre and Danton; from Mirabeau, Lafayette, and Pétion to Barras, Saint-Just, and Philippe Égalité—were Freemasons, members of the most important lodges of the era.
Barruel, Deschamps, and Claudio Janet have informed us to which lodges most of them belonged. A contemporary writer, Mr. Gustave Bord—a major collector of documents relating to the Revolution—has further reinforced the certainties provided to us by the aforementioned authors. To this, one must add that Freemasonry was the only existing political organization—just as it remained until very recent years. Consequently, it was the only entity capable of preparing and organizing the unexpected movements that occurred at that time; historians believed these movements to be spontaneous, failing to notice the logic that linked them together—just as all the events that have occurred over the last quarter-century are similarly linked, events which, too, were believed to be spontaneous... until the day proof was established that they all emanated from the secret Masonic association. If the same elements reappear in this manner, separated by an interval of one hundred and twenty years, it seems almost impossible that the work we see unfolding before our very eyes is not an exact reproduction of that of which our forebears fell victim.

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Doubt on this matter can exist only among those who, out of sheer prejudice, refuse to acknowledge even the most glaring truths. Moreover, such doubt is becoming increasingly difficult to sustain, given that new evidence is gathered every day, adding its probative weight to that of the documents upon which the adversaries of Freemasonry have hitherto relied.

FREEMASONRY AND THE *CAHIERS* OF 1789 ["Cahiers" (French for "notebooks" or "exercise books")]

Now that attention in many circles has turned toward the Masonic question, people are beginning to search for—and find—certain documents that escaped destruction and that pertain to the activities of Freemasonry during the revolutionary turmoil.
Two writers, Messrs. Augustin Cochin and Charles Charpentier, published a highly instructive study in November 1904 in the journal *L'Action Française*, under the title: *The Electoral Campaign of 1789 in Burgundy*.
Messrs. Augustin Cochin and Charles Charpentier do not base their arguments on Masonic documents; rather, they rely on documents drawn from secular archives. Far from proceeding as we do, it would seem that they hold our method in low esteem. And yet, their conclusions confirm our own. Upon publishing their study, *L'Action Française* wrote: "Instead of viewing Freemasonry primarily in and of itself—as a monstrous conspiracy—and then attempting to introduce..."

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This colossal machine within the fabric of ordinary history, an obviously impossible undertaking, requires choosing the opposite approach and starting from history itself, studied very closely; instead of beginning with Weishaupt's regicidal projects and the crimes of the Deskadosh (Des Kadosh, Holy Ones), one must strive to follow the actions of a particular "patriotic" group in a provincial town; instead of focusing on Masonic documents proper, always rare and ambiguous, one must start with ordinary archival documents. By studying them very closely, noting names and dates, one manages to "track" these people, to find their traces in a series of actions which, taken individually, are unremarkable, but which, seen as a whole, reveal an ingenious system and a mysterious agreement; and this impression becomes striking when one compares the results of the same work in two different and distant provinces. "And Action Française added this conclusion: 'As for the Revolution, a natural explanation for its events is found as soon as Freemasonry is removed from the realm of fictionalized fiction and placed in the context of history, and studied dispassionately.' Messrs. Cochin and Charpentier thus condemn our method, somewhat hastily, we believe, and without considering that one cannot interest a nation in a creation as strangely contradictory as Freemasonry if one fails to give a form or a figure to this Proteus, this undulating, elusive, lying, and hypocritical being, and if, at the same time, one does not provide an explanation..."

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...a logical explanation for its inconsistencies and falsehoods.
Be that as it may, instead of adopting our approach, they have resorted to other methods. It is all the more telling to see them arrive at conclusions that serve to corroborate our own.
These two writers have scrupulously examined documents from the municipal and national archives dating from 1788 and 1789. Within them, they discovered countless traces of Masonic activity. For instance, they devoted particular attention to studying the electoral campaign of 1789 in the province of Burgundy; and the following was the result of their inquiry. They established that the principal demands set forth in the *cahiers* (grievance lists) of that province had been drafted not by the Estates, nor by the provincial guilds, but by a tiny minority—a small group comprising a dozen members: physicians, surgeons, solicitors, and lawyers. Not only did this group draft the proposals, but it also

maneuvered to ensure their successive acceptance by each of the guilds; it employed cunning and subterfuge to achieve its ends. If it failed to succeed? It went so far as to falsify the adopted resolutions, should the need arise. In their study, Messrs. Cochin and Charpentier provide us with irrefutable proof of this.
That is not all; they further observe that, in the documents emanating from this group operating in Burgundy, a specific jargon is employed—a jargon with which we are now well acquainted: Masonic jargon. And finally—so that nothing might be lacking in their demonstration—

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Our two authors, extending their inquiries, rediscover the same methods employed in other provinces—the same tiny minorities, everywhere composed of similar elements, acting everywhere at the same hour and in the same manner, consequently obeying the same watchword and speaking that same jargon, so distinctive and recognizable—thereby proving that this watchword was transmitted by Freemasonry. "Thus," write Messrs. Cochin and Charpentier, "there is not a single so-called 'popular' movement between 1787 and 1795—that of the Vendée excepted—that was genuinely so; rather, all were decided upon, organized, and determined in every detail by the leaders of a secret organization, acting everywhere simultaneously and in the same manner, and ensuring that the same watchword was executed everywhere." Thus, a curious convergence occurs between their findings and ours: While we assert—"In 1793, it was Freemasonry that held power; as proof, we cite the fact that Freemasons filled the benches of the Convention, that they sat on the Committee of Public Safety, that they had organized the Jacobin Club and the *sections*, and that it was their methods and doctrines that reigned alongside them—in short, that the state of affairs was exactly as we observe it today"—Messrs. Cochin and Charpentier state: "We wish to have no cognizance of the colossal Masonic machine. We disregard it. Yet, in examining the municipal and national archives, we encounter—at every step and everywhere—and are able to 'track'..."

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"an immense organization that speaks the language known to be Masonic, that gives its orders everywhere, that prepares, organizes, and, if necessary, falsifies everything, according to the Masonic method." Who cannot see the force with which our respective conclusions are imbued by such an encounter?

It is nonetheless true that, thanks to the precautions taken by Freemasonry before, during, and after the Revolution—that is to say, thanks to the destruction or the theft of documents that could have established the true nature and, above all, the true origin of this Revolution—we have historically lived on error and lies for a hundred years. For the improbable truth to begin to appear to us, it was necessary that, thanks to a confluence of favorable circumstances, the political action of Freemasonry be unmasked at the very moment when the dictatorship of this secret society was being exercised for the second time. After this, Freemasonry may deny it, but it is caught in its own trap. Warned by those who were the first to be alerted, the nation has only to open its eyes, observe what is happening, and see how perfectly the explanation of the Revolution through Masonic action fits the circumstances. Proof by facts and figures can be provided regarding current Masonic activity: consequently, the French are forced to admit a reality that is finally staring them in the face, whatever the wonders of

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...the perversity that Freemasonry accumulates in order to evade, once again, all responsibility.
As a further consequence—and quite naturally so—now that we are thus enlightened regarding current events, we become better equipped to understand—pending the additional evidence that will emerge later—what transpired one hundred and twenty years ago. We are beginning

to grasp clearly that our history, too, has been falsified by that shadowy power which casts the dark stain of its eternal falsehood upon everything it touches; and soon, only the laggards or the fanatics will continue to believe in the history of our Revolution as it was written by Michelet and those who followed in his footsteps. For the sake of clarity in our argument, we have been able to provide only a brief analysis of the study by Messrs. Cochin and Charpentier; we hope that a great number of readers will wish to gain a deeper understanding of the role played by Freemasonry during the Revolution. In the absence of *Mémoires pour servir à l'Histoire du Jacobinisme* by Barruel, *La Franc-Maçonnerie dans sa véritable signification* by the German Protestant Eckert, or *Histoire des sociétés secrètes* by Deschamps and Claudio Janet—works that are now rare—we recommend reading *Le Problème de l'Heure présente*, a work in which Henri Delassus has summarized the writings of his predecessors while adding certain new documents. We would also draw attention to *La Franc-Maçonnerie et la Révolution* by Claudio Janet, and *Comment on fabrique l'opinion* by Maurice...

Talmeyr; *La Franc-Maçonnerie et la Révolution française* (Freemasonry and the French Revolution), by the same author; *La Franc-Maçonnerie et la Terreur* (Freemasonry and the Terror), by Louis Dasté. Finally, we recommend to readers wishing to keep abreast of the discoveries being made daily on this subject the highly documented and thought-provoking articles published every week in the newspaper *La Bastille* by Mr. Louis Dasté, under the title: *La Franc-Maçonnerie avant et pendant la Révolution* (Freemasonry Before and During the Revolution).
To conclude on this point, we shall limit ourselves to stating: It is evident to everyone that it would be ridiculous to maintain that Freemasonry is not currently responsible for everything taking place, given that Masonic ideas, the Masonic program, Masonic methods, and Freemasons themselves are in power. Since in 1793, Masonic ideas, the Masonic program, Masonic methods, and Freemasons were also in power, it would be equally ridiculous to claim that Freemasonry is not responsible for what was done at that time.

CHAPTER X

The Direction in Which the Occult Power Acted During the Revolution.

FREEMASONRY:
ORGANIZER OF THE METHODS OF TERROR
FROM THE VERY OUTSET OF THE REVOLUTION.
TWO TESTIMONIES.

A multitude of official documents prove that the Freemasons of the Restoration—who were evidently obeying, in this as in all matters, suggestions received through ordinary channels—began by disavowing the Revolution. Subsequently, they ceased to speak of it, or did so only with extreme caution and in a more or less indirect manner. In 1848, Freemasonry took a step forward. It created a legend surrounding what came to be called "the immortal principles of '89." Attempts were made to isolate these principles from the massacres of 1792, 1793, and 1794—mere accidents, it was claimed, resulting from chance and the natural clash of circumstances and events. The killings were then systematically and deliberately consigned to oblivion, so that mention was made only of "the immortal principles." Thus, they succeeded in stripping the Revolution bare—removing the blood-stained garment it had worn and replacing it with a robe entirely...

White, ideal, and ethereal, of admirable purity. Marianne was shown sublime, her forehead in the cloud. When, thanks to this makeover, they had won back popular sympathy, the Freemasons dared to claim allegiance to the Revolution, while taking care never to speak of

anything but that of 1789. Driven by the unforeseen necessities of their politics, some have recently ventured to proclaim the so-called Bloc theory, which, on the contrary, forbids any digression whatsoever from the Revolution, and which asserts, relying on the falsification work of certain historians, that everything in it is admirable and forever worthy of humanity's adoration, the assassinations as well as everything else. It is a kind of religion. The developments that took place during the Restoration are easily explained. But the cult of the revolutionary idea has long been established. Freemasonry and the occult powers would have had every interest, it seems, in not hesitating so long before acknowledging a paternity they should consider so glorious for themselves. What, then, is the explanation for their maneuvers?
The fact is understandable for the occult powers, who do not want to, and cannot, appear anywhere until the work they are pursuing is accomplished.

As for Freemasonry, it has two reasons for concealing its actions.

The first is that, precisely because this Revolution is only a beginning, in the minds of the occult powers, it is important that the ma-

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...that the Masonic nature of the enterprise be, too, concealed as much as possible, until—as is stated in the symbolic jargon of the lodges—"the Great Work" is complete. If the Revolution was able to take place, it was, in effect, because the nation remained unaware of the designs of those who were leading it. It is essential that it remain in this same state of ignorance so that the work begun may be brought to full completion.
It knew neither their designs, nor the men themselves, insofar as they constituted a political organization. In this regard, we possess a curious testimony from Mirabeau, recounted by Marmontel.
"Have we anything to fear," asked Brother Mirabeau—according to the memoirs of Marmontel, himself a disseminator of Masonic ideas—"have we anything to fear from the opposition of the vast majority of the nation, which knows nothing of our designs and would not be inclined to lend us its support? Undoubtedly, within their homes, at their counters, in their offices, and in their workshops, most of these home-loving city dwellers might well find audacious those designs that threaten to disturb their peace and their comforts. Yet, should they disapprove, they will do so only timidly and without making a sound. Moreover, does the nation truly know what it wants? We shall make it want—and make it say—things it has never even thought. Should it express doubt, we shall answer it as Crispin answered the legatee: 'It is merely your lethargy.' The nation is a great flock that thinks only of grazing, and which, with the help of good dogs, the shepherds lead wherever they please."
Such is a mode of discourse which, were it more widely known, might well instill in the people a certain mistrust regarding the true intentions of those who brought about the Revolution.

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As he spoke thus, Mirabeau did not realize—for all his intellect—that he was merely a subject of suggestion, one of the dogs trained by certain invisible shepherds to drive the flock. He believed he was formulating plans; in reality, he was merely rehashing those that had been suggested to him. He imagined that he would steer the course of events, that he would lead the nation—"that great flock whose only thought is grazing"—wherever he saw fit. He learned later—too late—that events were being directed by others, not by him. When he saw the Revolution surging beyond the limits described to him by those who had "momentarily vested him with authority over the profane world," he attempted to dig in his heels and rein in the other dogs that had been unleashed alongside him. But this proved impossible, for his will—hitherto aligned with the will of the true Master—had now come into conflict with it. It therefore had to be broken, at a predetermined hour, just as the wills of all the unwitting servants of the Occult Power were ultimately broken. The second reason why

the Occult Power has a vested interest in ensuring that public attention is not too sharply focused on the role played by Freemasonry in the birth of the Revolution is that this role is not quite as glorious as it appears. The Occult Power knows this, and it lives in constant dread that certain unsavory secrets—carefully concealed until now—might one day come to light. It is fully aware that this Revolution—which we have always been told was undertaken *for* the nation—was, in reality, carried out *against* it. We have been led to believe, until now, that the cause at stake was one of liberty and fraternity. The truth—we reiterate—is that the sole objective was...

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of an immense lie, behind which was hidden something that could not and still cannot be told. To overcome the resistance of the French nation, which they were trying to rally behind the ringleaders, it was necessary to premeditate, prepare, and execute horrific crimes. Proof of these premeditations could be discovered. If this were ever to happen, what situation would Freemasonry find itself in once it had been recognized as the true author of the Revolution?
The movement of 1789, for example, was not as pure as we were told for so long. It is quite true that there were not two Revolutions. There was only one, and it was the same destructive spirit that presided over the successive phases.

Before demonstrating this by considering the facts in their essence, it is worthwhile to cite two testimonies, already reported by others but still too little known, which shed some light on the question at hand. One is taken from Bertrand de Molleville's *History of the Revolution*, by Louis XVI's minister, and it tends to establish not the spontaneous enthusiasm of the uprising in 1789, but the clandestine action of Freemasonry and its premeditation of the crimes committed from the very first revolutionary demonstrations.

Here is what Bertrand de Molleville recounts: “Mirabeau, who, even before the opening of the Estates-General, had marked his place at the head of the faculties-

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...most violent factions, was also privy to the secrets of the secondary factions which—despite having less ambitious plans and proceeding with greater timidity—nonetheless contributed to consolidating and accelerating the course of the Revolution.” “All these mysteries—the knowledge of which provided the key to several significant events that had hitherto been attributed to chance—were unveiled not only to M. de Montmorin, but also to the King and Queen during several secret audiences Their Majesties held with Mirabeau; among other things, he informed them that the ‘System of Terror’—which effectively brought about the Revolution and which has not been abandoned since—had originated within the ‘philanthropic’ faction. These committees met sometimes at the home of the Duc de La Rochefoucauld, and at other times in the small residence of the Duc d’Aumont, near Versailles.
“Adrien Duport—who was perhaps the member of the Assembly who had most thoroughly studied the history and tactics of all revolutions, both ancient and modern—was admitted to the most secret conclaves of this ‘philosophical’ faction and had taken charge of drafting its plans. On this particular occasion, he read aloud a memorandum in which he delineated the character and analyzed the interests of all the sovereigns of Europe, concluding that none of them would take the slightest part in the Revolution about to unfold in France—a Revolution whose trajectory and ultimate objective, he argued, it was both necessary and urgent to define through a wisely conceived plan; he then proposed the very plan which, he claimed, had long been the object of his...”

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meditations. The main principles were the same as those adopted in the Constitution of 1791. After lengthy discussions on this memorandum, Lafayette, who was also present at this

Committee, if Mirabeau is to be believed, took the floor and said to Adrien Duport: —This is undoubtedly a very grand plan; but what are the means of execution? Do you know of any that are capable of overcoming all the resistance that must be expected? You haven't indicated any. —It is true that I haven't spoken of them yet, replied Adrien Duport with a deep sigh; I have given it much thought; I know of some reliable ones; But they are of such a nature that I myself shudder at the thought of them, and I could not bring myself to reveal them to you unless you approve my entire plan, are thoroughly convinced that it is essential to adopt it, and that there is no other course to follow to ensure not only the success of the Revolution, but also the salvation of the State. Having thus aroused the curiosity of his listeners, he added: “It is only through the means of terror that one succeeds in placing oneself at the head of a revolution and governing it. There is not a single one, in any country whatsoever, that I cannot cite in support of this truth. We must therefore, however repugnant we all may be to it, resign ourselves to the sacrifice of some prominent individuals.” He suggested that Foulon should naturally be the first victim, because, he said, for some time now, people had been talking about him for the Ministry of Finance and everyone was convinced that his pre-

The first operation would be bankruptcy. He then designated the steward of Paris. There is only one outcry, he said, against the stewards; they could place great obstacles to the Revolution in the provinces. Mr. Berthier is generally detested; it is impossible to prevent him from being massacred; his fate will intimidate his colleagues: they will be as supple as gloves.
“The Duke of La Rochefoucauld was very struck by Adrien Duport’s reflections and, like all the other members of the Committee, ended up adopting the plan and the means of execution that he proposed. Instructions conforming to this plan were given to the principal agents of the Committee of Insurrections, which was already organized and to which Adrien Duport was anything but a stranger; the execution followed closely: the massacre of Messrs. The execution of Launay, Flesselles, Foulon, and Berthier, and the parading of their heads on pikes, were the first effects of this philanthropic conspiracy. The successes soon rallied, and remained for a long time, the various revolutionary parties who had begun to distrust one another, but who, seeing all obstacles smoothed by this measure, came together to reap its benefits. And that is how the spontaneous movements of popular enthusiasm brought about the Revolution! Naturally, Freemasons and other unwitting slaves of the occult Power will contest the significance of this testimony, since they contest everything, since they deny everything, since they have been instructed to lie about everything in order to conceal the true meaning of

Masonic action. Wise criticism should attribute no value to such denials.

In support of Bertrand de Molleville's testimony, we also have this passage from Marmontel's memoirs, which contains Mirabeau's remark that we previously reported.

"Money above all," wrote Marmontel, initiated by Chamfort, who had himself been initiated by Mirabeau, "money above all, and the hope of plunder, are all-powerful among these people. We have just tested this in the Faubourg Saint-Antoine, and one would not believe how little it cost the Duke of Orléans to have the factory of that honest Réveillon ransacked, a man who, among these same people, supports a hundred families. Mirabeau jokingly maintains that with a thousand louis d'or one can stage a fine sedition."

“Should we fear the opposition of the greater part of the nation, which is unaware of our plans and would not be inclined to lend us its support? No doubt, in their homes, at their shops, in their offices, in their workshops, most of these stay-at-home city dwellers may find bold plans that could disturb their peace and enjoyment. But if they disapprove, it

will only be timidly and quietly. Besides, does the nation even know what it wants? It will be manipulated and made to say things it has never thought. If it doubts itself, it will be answered like Crispin to the legatee: 'That's your lethargy.' The nation is a great flock that only thinks of grazing and that shepherds, with good dogs, lead as they please. After all, it is its own good that

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one wants to do it without his knowledge. Neither his old regime, nor his religion, nor his customs, nor all his antiquated prejudices deserve to be spared. All of this brings shame and pity to a century like ours; and to draw up a new plan, a clean slate is necessary.

"If necessary, we will have this determined class to impose upon the bourgeoisie," a class that sees nothing to lose from change and believes it has everything to gain. To incite them, we have the most powerful motives: scarcity, hunger, money, the sounds of alarm and terror, and the delirium of fear and rage with which we will strike their minds. The bourgeoisie produces only elegant speakers; all these orators from the tribune are nothing compared to these Demosthenes, earning a penny a head, who, in taverns, in public squares, in gardens, and on the quays, announce ravages, fires, villages sacked and flooded with blood, and plots to besiege and starve Paris. This is how the social movement wills it. What would become of all these people by muzzling them with the principles of honesty and justice? Good people are weak and timid; Only scoundrels are determined. The advantage of the people in revolutions is that they have no morals. How can one stand against men for whom all means are acceptable? Not one of our old virtues can serve us; the people need none, or they need virtues of a different kind. Everything necessary for the Revolution, everything useful to it, is just: that is the great principle.” After these quotations, which we take from France-

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In *Maçonnerie et la Révolution* [Freemasonry and the Revolution], by Louis d'Estampes and Claudio Janet, the authors add: "Louis Blanc also attributes to Duport the organization of the Paris massacres and the panics spread throughout the provinces; Arthur Young's *Journal des Voyages en France* [Travels in France] indeed confirms Bertrand de Molleville's appalling revelation; and Besenval states that 'people were seen inciting tumult and even distributing money (1).'" In a study published in 1880, Bro. Schaffer published—in the *Bulletin maçonnique de la Loge Symbolique Ecossaise*—a series of articles in which he attributes a preponderant role to Masonic lodges in the preparation of the movement of 1789, in the elections to the Estates-General, and, finally, in the direction imparted to the Revolution. The fact of this direction—which, in the eyes of the uninitiated, seems contradicted by the subsequent disappearance of the lodges—poses no difficulty whatsoever for the Masonic author, for the simple reason that he reviews the principal lodges of Paris which, upon disappearing, transformed themselves into clubs. He dwells at length, in particular, on the founding of the "Social Circle" of the "Friends of Truth" (*Amis de la Vérité*), which opened on October 15, 1790, at the Palais-Royal Circus, before...

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(1) Mr. Louis Dasté has published the most thoroughly documented articles regarding the Affair of the Diamond Necklace and the "Great Fear" in the anti-Masonic newspaper *La Bastille*. These articles demonstrate that these incidents were merely the practical application of the methods of terror—revealed by Bertrand de Molleville, Marmontel, and many others—as having been employed by Freemasonry (itself an instrument of the Occult Power) to launch the Revolution.

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...an assembly of eight to nine thousand people, which was formerly a Masonic lodge; this circle was founded by Goupil de Préfelne, Mailly de Chateau-Regnault, Condorcet—the future Convention deputy—and Bonneville and Fauchet, the editors of *La Bouche de fer*. They had given the club's journal the name of the famous lodge from which they had originated. All these testimonies, which corroborate one another—and whose aggregate, in turn, corroborates the data provided by logical deduction as well as that resulting from research conducted in secular archives (following the method of Messrs. Cochin and Charpentier)—leave us, therefore, with no room for doubt: the trajectory taken by the Revolution was determined by Freemasonry—that is to say, by the Occult Power. From the very outset, this trajectory tended toward massacres and the Terror. Consequently, from this perspective, there is no distinction to be made between 1789 and 1793. These two epochs do not represent two different Revolutions; they stem from the same spirit. In the minds of their secret instigators, they aim toward the same goal. We need, therefore, only to study the course of the Revolution to understand the course of the Occult Power, and the paths it is compelled to traverse in its advance toward its objective.

THE PRIMARY CHARACTERISTIC OF THE REVOLUTIONARY MOVEMENT

What specifically distinguishes the revolutionary movement is the furious assault that was launched...

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to the two great French national traditions: the political tradition and the religious tradition, the monarchy and Catholicism. It can be said that Freemasonry, during the Revolution, subordinated all its policies, both foreign and domestic, to the hatred inspired in it by the occult Power against these traditions.

Two circumstances add to the significance of this fact. The first is that Freemasonry itself had demonstrated, for sixty years, the deepest respect for both the monarchy and religion; that it had enshrined the most formal declarations on this point in its statutes; that it had attracted to its lodges members of the clergy, the nobility, and even the royal family, whom it intended to annihilate; and that, finally, it had maintained this role with a constancy of hypocrisy that had not wavered for sixty years. It was under the mere pretext of liberalism that she had organized the revolutionary movement, and she only manifested her anti-traditionalism once the preparatory work she had clandestinely undertaken had allowed her to reveal her true tendencies with impunity.

The second circumstance is that the occult Power inspires this anti-traditionalist fury only in the Freemasons of Catholic countries, and particularly in French Freemasonry. We have already had occasion to note that in England and Germany things are conducted quite differently.

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ment. The Freemasons of these two countries are traditionalist from both a political and religious standpoint. We can add that the efforts of international Freemasonry greatly contributed to the formation of the German Empire and that it has been very actively employed until now in favor of English imperialism. The work of Deschamps and Claudio Janet, summarized by Delassus in *Le Problème de l'Heure présente*, leaves no doubt in this regard.

We are not judging the matter at this time. We are simply pointing it out. We observe and note that Freemasonry is traditionalist among the two peoples who have always been our rivals and even our enemies; while, on the contrary, it is ardently, passionately, cruelly, and bloodily anti-traditionalist in France. It is so to this extent that it assassinated a

king and a queen there, that it ignobly martyred the son of this king and queen, an innocent child, and that, after having overthrown the Catholic faith, it mockingly offered a courtesan for the adoration of the people on the altar of Notre-Dame in Paris. It did not stop there. It compiled its files in 1793, as it does now; they were then red files, according to which low or high, workers or nobles, who were supposed not to sufficiently hate the religious and political traditions of our race, were declared suspect by that very fact, tried in the morning, and legally murdered in the evening. It is out of hatred for French traditionalism that it fell into an ini-

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A imaginable frenzy of massacre and madness of the ignoble.

Now, where could this have come from? Was it delusion? Or was it from the occult Power whose suggestions it had been receiving for sixty years? In 1789, the nation could be driven by a natural need for evolution: we say evolution and not revolution. It is essential to distinguish here between the things expressed by these two terms. Evolution is the law of life. It does not occur through violent upheavals and shocks, but imperceptibly, as happens with the unfurling of buds that gradually pierce the bark of trees and slowly transform into leaves, then into branches. Every living being evolves. Its existence is nothing but a ceaseless evolution. To oppose this evolution is to condemn it to death, just as imprisoning a child's body in an iron case to prevent its development would be to condemn it to death. The need for evolution is therefore legitimate. More than that! It is sacred, since it is the necessary condition for the development of all creation. Revolution, on the contrary, is a fact that derives from the law of death. Revolution is crisis, it is disease. Revolution and destruction are synonymous. And, in fact, the people of today's Bloc implicitly and unwittingly acknowledge that the revolutionary movement aimed at the destruction of France when they admit that its aim was the destruction of the old France; for what is now called the old-

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Old France, then, was simply France. And it is still the same today. The hidden power that drives Freemasonry no longer wants France as it is. It wants something else, that is to say, something that is no longer France. And the proof of this is provided by the fact that, among the vanguard Masonic ranks, the watchword is currently against the idea of the Fatherland. Now, did France want to destroy itself in 1789? Obviously not. No more than now. It wanted to evolve. The order of things that existed before 1789, and which had been adapted to previous conditions, could not be eternal. It needed to be modified in certain parts. An evolution was therefore necessary. It was not only necessary: it was inevitable. Everyone, in fact, subscribed to the idea of reforms—not only those who stood to gain, but also those who stood to lose. Many of the latter even embraced the changes with unthinking enthusiasm, with boundless fervor, as evidenced by the famous night of August 4th. But then a question arises: How is it that, with the king, the nobles, and the clergy consenting to the reforms, not only in 1789, but in the preceding years, these reforms were carried out not in a natural, normal way, in accordance with the laws of life, but amidst the convulsions provoked by the furious spirit of hatred that suddenly arose?

On the other hand, while France desired certain changes, there were others of which it had not even conceived.

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For instance, it is manifest that France gave no thought to a Republic. She did not know what such a thing was. Moreover, she had absolutely no need for one. Consequently, whence could the desire for it have arisen? England, too, had experienced her own Revolution—a century and a half earlier. During the course of that revolution, the Monarchy had been abolished. It is well known that the English nation feels the need for liberty to a far

greater degree than our own. And yet, following her revolution, she reverted to monarchical government—a form she has never since abandoned—which would tend to prove that a love of liberty can easily be reconciled with the existence of a monarchy. Conversely, the example of the Terror, that of the government France currently endures, and that of the Republic of Venice—to say nothing of others—demonstrate that there is no worse despotism than that which manages to establish itself under the guise of a republic, and especially a republic that aspires to be egalitarian and democratic.

Moreover, this is explained in the most natural way imaginable to anyone willing to reflect without bias. It is, so to speak, a scientific fact. Indeed, what is termed a "pure democratic republic"—that is to say, an absolutely egalitarian republic—cannot possibly exist, for the very simple reason that nature's fundamental law is hierarchy, not equality. It will surely be conceded that beings born of nature, dependent upon her, and inextricably bound to her, cannot rebel against her laws without simultaneously rebelling against the laws of their own existence—that is to say, without hastening toward their...

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...destruction. Fish, for example, were designed by nature to live in water. And that is why a fish that attempted to live outside of water would not last very long.

Likewise—since hierarchy is the law of nature—a people that attempted to exempt itself from this natural law would condemn itself to death. And that is why a pure democracy—that is to say, a state that decreed and attempted to establish complete equality—could not exist, any more than a fish could exist out of water. Only those who are laughably blind, or who stoop to the most craven flattery before a populace ignorant of such matters, could possibly maintain the contrary.

Let us suppose, however, that such a State somehow managed to establish itself. From the very moment of its inception, nature would act just as infallibly as it would if a foolish landowner—out of a love for equality—sought to trim every plant on his property to the exact same height. Since he would be powerless to lengthen the shorter plants, he would be forced to raze everything—shrubs and tall trees alike—down to the level of the blades of grass. Once this massacre was complete, would the reign of equality thereby be established? Not in the slightest. A few weeks, a few days, or even a few hours would suffice for nature to begin re-establishing the hierarchy it ordained, and to obliterate the stupid equality that man had sought to impose. The same fate would befall any people that attempted to decree absolute equality. No sooner had this equality been proclaimed—and, were it even possible, actually implemented—than nature, by the mere operation of its laws...

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...eternal laws, would inflict upon it ceaseless refutations. Should this people begin once more to trim and level everything down to the same plane, Nature, too, would begin once more to recreate inequality. And so it would continue, for as long as the people chose to persist. Even assuming that neighboring nations allowed it to display the spectacle of its folly with impunity, it would—at the very least—condemn itself not to progress, but to a mindless labor of Penelope: the eternal and futile repetition of a task that Nature would incessantly undo.

Is this not thrown into sharp relief by events in France since the natural common sense of the French people was lulled to sleep by talk of a so-called "democratic republic"? What has transpired since then? — An association known as Freemasonry—whose true nature and activities no one had previously suspected—has managed, without anyone even noticing, to climb onto the nation's back and establish itself above it as a ruling class.

Had it not been Freemasonry, it would have been something else. For Nature demands, with unyielding resolve, precisely what it demands. And strive as we might—above all the false equalities that ambitious men may proclaim to lull us into complacency—Nature will always, and ruthlessly, establish a process of selection and a hierarchy; a selection and hierarchy that will prove either good or bad, depending on the extent to which the forces of human perversity intervene. Alas! We shall always have the poor among us; and likewise, there

will always be those who stand above and those who stand below—a state of affairs in which, moreover, one need not necessarily see any great evil,

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provided that superiority is, as far as humanly possible, awarded according to true merit.

In any Republic that improperly calls itself egalitarian, a selection, a hierarchy, will therefore inevitably occur, under the simple pressure of natural laws. We may oppose it. But then we will have to oppose it constantly, because, also constantly, and without asking our permission, nature will work in the opposite direction. And thus the best of our efforts will be spent in pure waste, because nature, being stronger than us, must inevitably achieve its ends. And then, something will infallibly happen, to which insufficient attention has been drawn until now: instead of the dreamed-of democratic unity, two forces will necessarily be in confrontation: the force of the egalitarian mass, and that which nature will produce, despite us, through selection. It is evident, according to general laws, that one of the two will be the ruler and the other the ruled; or, if you prefer, one the administrator and the other the administered, as is currently the case in France.

Now, since there will only be two of them, what barrier can be placed against the greed of the one who gains the upper hand? By what restraint can the tyranny of her ambitions and vices be controlled, especially if all religious ideas are destroyed? Nothing will remain: neither barrier nor restraint; and so it will be the worst of tyrannies, as it is now.

It therefore seems, when one considers things in this light, that

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From the standpoint of rigorous logic, it follows that when men gather in society—and in the absence of religious constraint—the best chance they have of effectively defending themselves against one another's passions must be provided by the deliberate and intentional creation of a third force. This force is situated between the two forces we have just discussed—those that arise from the workings of nature. Should one of these three forces become overly encroaching? There remains, at the very least, a chance for the other two to escape servitude: they may form an alliance against the first and, through this union, succeed in destroying its tyranny. It is precisely in this balancing act that the politics of the English people consist.
Let us add—since this, too, aligns with the laws of logic—that if this third force takes the form of a personal and hereditary power, the self-interest of its holder—be he emperor, king, or dictator—will most often compel him to act in the national interest; that is to say, to make his primary concern the security, good order, and the intellectual, moral, and physical well-being of the collective body. He will have a vested interest in preserving the realm over which he rules, precisely because it is his own lineage that is destined to reign after him. Undoubtedly, he may neglect to devote his full attention to the general welfare; yet, should he do so, it will be only to his own detriment—or to the detriment of his own line. Thus, it is the very self-interest of this steward of the national estate that serves as the nation's ultimate guarantee.
This appears to be a consequence of the laws of nature upon which we depend. And it is, no doubt,

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This explains why the monarchical system is found in such a vast number of human societies. Accustomed as we are to not delving to the root of things, we tend to view the establishment of monarchies as being solely the result of the ambition of those who sought to become kings. We fail to reflect that, behind these individuals—and indeed above them—lies Nature itself. We do not perceive that the coexistence of these three forces

(that of the masses, that of the elite or aristocracy, and that of personal power) is, above all, an effect of the law of equilibrium—the very law that sustains the cosmos and which, manifesting itself in the smallest matters just as in the greatest, dictates that a pot cannot stand stably on two legs, whereas it rests perfectly securely on three. The French nation of 1789 certainly did not engage in such reflections. Yet, obeying the instinct that impels healthy organisms to abide by the laws constituting the very condition of their existence, it harbored absolutely no thought of establishing an egalitarian republic. Moreover—we repeat—it possessed not the faintest notion of what such a thing might entail; and this reason alone would have sufficed to ensure it harbored no desire for it. And so, the question we posed earlier looms ever more imperiously: How is it that the evolutionary process—one aligned with the laws of life, an evolution envisioned and embraced by all as early as 1787, and which ought to have unfolded without shock, without crisis, and without peril to the nation—degenerated into a revolution... and a bloody revolution from its very inception?

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There is only one possible answer to this question: It is that the mendacious spirit—which, seventy years earlier, had created Freemasonry and transformed it into a society of shadowy propaganda, rather than a society operating under the scrutiny of public conscience—that this very spirit, still shrouded in the darkness it so favors, still devious and perverse, required—in order to pursue the realization of its obscure designs—that France be cast adrift from its true destiny, severed from the natural logic of life. The occult Power sought turmoil, convulsions, and disorganization—just as it does today. And that is why, under the guise of ideals of fraternity, it sowed discord—just as it does today; that is why, instead of evolution, it drove us toward revolution, inaugurating—as early as 1789—a regime of Terror and assassination, with the aim of driving the nation into a frenzy, and of forging—through irrevocable crimes—irreconcilable hatreds.
Events unfolded then exactly as we witness them unfolding today—with regard to the expulsion of religious congregations, the Separation of Church and State, and so many other iniquitous and odious measures. Is it the country that desires this? No. Was it the country that demanded the institution of denunciation within the army? No. Was it the country that wished to see disorder sown throughout the entire hierarchy of our military organization? No. Who conceived this? Who willed it? Who prepared it? Who organized it? Who brought it to pass? It was Freemasonry. The proofs of this are furnished by the official minutes of Masonic proceedings. On this point, no doubt is possible.

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for anyone who has taken the trouble to read these minutes.
At the same time—and in accordance with the Masonic method we shall examine—unbridled propaganda was conducted through pamphlets, books, and newspapers, as well as by groups established without their members ever being informed that they were being marshaled under the direction of Freemasonry—and, by extension, under the direction of the Occult Power. Fraud was employed to bolster these methods whenever they were deemed insufficient to achieve the desired results. This is precisely what Messrs. Cochin and Charpentier demonstrate in their study of the 1789 electoral campaign in Burgundy—and it is precisely what happens every day now. Yet people claim that it is France itself that is acting, when in reality it is Freemasonry alone—or rather, not even Freemasonry: it is the Occult Power.
The cunning of the Occult Power in 1789 lay in its ability to seize upon the legitimate yearning for evolution that was stirring within the nation. It set about exacerbating this yearning, turning it sour. It ensured that what could have been a fortifying wine became a corrosive vinegar. It is well known that there are processes for improving wine, just as there are processes for transforming it into vinegar. The Occult Power applied the latter process to the evolutionary impulse stirring within the French people. It cast Freemasonry in a role vis-à-vis France akin to that played—within a wine barrel—by what vinegar-makers call a "mother of vinegar." And thus, what should have been a logical evolution became a

bloody revolution—one within whose spasms France...

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...nearly lost its life. To achieve this, a few murders committed right from the outset—such as those of Berthier and Foulon—sufficed; these acts were premeditated and executed in a Masonic manner, as is evident from a rigorous examination of the facts and the revelations contained in the memoirs of Bertrand de Molleville.
Furthermore, it was essential to appeal to our race through its idealism. And this is precisely why it had to be guided through the events of 1789 in order to lead it toward 1793. The Occult Power knew that the French people are quicker to rise up for an idea than for their own material self-interest. It therefore had to rouse these people using the lofty slogans of "Liberty" and "Fraternity"—slogans brandished everywhere by the propagandists it had trained. Yet the proof that it was deceiving France lies precisely in the fact that the grand ideas being invoked—rather than yielding their natural consequences—so swiftly culminated in despotism and the assassinations of the Reign of Terror. Deceit, therefore, was present here, just as it is everywhere and always within the Masonic enterprise. It alone can explain the contradictions existing between the principles proclaimed and the actual events that transpired. The Occult Power was toying with the nation. It led the nation along by means of the humanitarian reveries of 1789, steering it toward the outcome that would have inevitably followed 1793—had not a victorious general, relying upon the race's instinct for self-preservation, decided otherwise. In doing so, the Occult Power acted much like a bandit who, seeking to distract the attention of a traveler he is leading toward his doom, guides him along paths that reveal sublime landscapes.

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Things always require this kind of preparation. The history of the Commune is proof of this. Freemasonry was behind the Commune as it was behind the Revolution. Only, the insurrection of 1871 came as a surprise to it. Freemasonry found itself obliged, as is well known, to take sides with its wildly committed vanguard troops. But since it had not been able to prepare the movement as thoroughly as necessary, since it had not had the leisure to proceed beforehand, through tender and piously humanitarian sermons, to the creation of the necessary state of mind, since, at least, these sermons, if they had been begun at the end of the Empire, had been interrupted by the thunderbolts of 1870, the improvised Revolution failed; and, in this episode of the struggle of the occult Power against France, it was the former that was defeated. The French nation and the Occult Power thus met to collaborate in 1789: the former driven by its idealism, the latter intent only on achieving its perverse goal. The former was the plaything of the latter, as it has been again for the past thirty years. The nation desired revolution, an evolution that was to be maintained within the framework of the legitimate demands of the time, while Freemasonry, driven by the Occult Power, wanted something else.
It was toward this "something else" that the Occult Power strove to push France from the outset, by making

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...to commit certain assassinations through his bands of ruffians—whom he pompously christened "the French people"—in order to drag the latter into crime through a spurious solidarity. Yet the true soul of the people lay nowhere to be found there. It soon flew, in its entirety, to the frontiers; and it was then that the Occult Power—finding itself unconstrained—instituted that method of "government by assassination" which set humanity back by several thousand years.
The enthusiasms of 1789, therefore, belong to the nation. The role played by Freemasonry at that time was that of Tartuffe. It exploited these enthusiasms; and it was by associating itself with them—and later by basking in the glory of the nation's heroism—that it steered France toward the Terror, which constitutes its own exclusive contribution to the Revolution. If, then, distinctions are to be drawn regarding the facts and periods of the

Revolution, they must be drawn in the sense we have indicated. Within these events, there exists a component of idealism, of dreams, of enthusiasm, of sacrifice, and of heroism. This belongs to the nation. But alongside it, there exists another component—one forged of lies, duplicity, hypocrisy, ferocity, and cowardice. This latter part belongs entirely to Freemasonry, which deceived the people—and, even more so, to the Occult Power, which deceived both the people and Freemasonry alike.
It was against its own will that the France of 1789—a nation evolutionary in spirit, yet fundamentally Catholic and Royalist—was driven toward the crimes committed by the Masonic committees: those persecutors, revolutionaries, and murderers of 1793; just as, equally against its own will, it was led...

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Our time, and in thirty-five years, from the Dufaure ministry to the Combes ministry; from liberalism to fanaticism; from anticlericalism to anti-Catholicism; from anti-Catholicism to anti-patriotism; from the Dreyfusard campaign, undertaken under the guise of justice, to the disorganization of our army and navy, achieved through denunciation and the replacement of genuinely French officers with Jewish or Freemason officers: all this to lead us, step by step, to the definitive realization of a mysterious goal, a goal stubbornly hidden, the one toward which the occult Power is marching.

COMPARISON BETWEEN THE FRENCH REVOLUTION

AND THE RUSSIAN REVOLUTION.

LESSON TO BE LEARNED.

It is worthwhile, to complete our study on this point, to take a look at what has just happened in Russia. We will observe that, among our allies as well as ourselves, an influence has been exerted to hasten the country, not toward progress, but toward disintegration, for an end that is anything but national; quite the contrary.

We saw the Tsar, renouncing absolutism, promise the people a constitution. He declared in a solemn proclamation his intention to promote the evolution of Russia. Now, it was precisely after he had affirmed this resolution that the revolutionary effort was at its most violent. Instead of waiting for the actions that should have followed the declaration of the

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Sovereign, but requiring some time, mysterious influences were exerted to spread everywhere the rumor that the Tsar had lied, that he wanted to deceive the nation, and that the people should rise up. They went even further, since, in some cases, the ringleaders incited the people in the Tsar's name, to liberate him, they said. There, as in our own country, within a nation that could feel the legitimate need for change, a power manifested itself, saying: No calm: unrest and agitation! No agreed reforms: bloodshed! No orderly progress: mad dash! No evolution: Revolution! But while, in our country, we did not see what secret power was driving the disorder and bloody upheavals, in Russia, this power appeared: it was Jewish power. It appeared and, because of this, did not succeed. This fact alone suffices to prove to us how useful the existence of a recognized, or at least tolerated, secret society is to the realization of the plans of the occult Power. In France, it is not apparent who is organizing the Revolution, because the organizers have at their disposal a secret society accepted by everyone, even by the future victims, and which deceives everyone, thanks to the methods we will see. In Russia, Freemasonry is not tolerated. It is the Jews who are acting. Therefore, we know who to blame. And that is why the Revolution fails. It was the Jews who were the first organizers of the unrest in Russia. And these Russian Jews who march-

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who were at the head of the strikers, who then made them march themselves? —Certain Jewish committees which were not Russian, but international, as the Jewish race itself is.

Let us look a little more closely at these facts; for they are likely to shed some light on the history of our Revolution.

On November 13, 1905, the Times correspondent in Odessa sent his newspaper a letter entitled "The Regime of Terror," in which he demonstrated the preponderant role of the Jews in the skirmishes that bloodied Russian Marseille. Here are the main passages published by the Times, a newspaper that is in no way suspected of anti-Semitism: "The Central Jewish Organization, headquartered in Switzerland," said the English correspondent, "sent emissaries from its Warsaw and Polish committees to Odessa."
"On October 29, excitable Jewish women workers dressed in red blouses with red ribbons and waved them in front of the Cossacks and dragoon patrols."

"On October 31, a procession composed mostly of overexcited Jews displayed republican emblems. Red flags were unfurled at the head of the procession. Wherever it encountered Russian flags, it desecrated them by tearing off all the colors except the red stripe. The group, beside itself with rage, then went to the town hall. It tore down the national motto from the portico."

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...tore down the portrait of the Emperor in the assembly hall and declared, in a frenzy, that the reigning dynasty was abolished and that a Republic must be established in Southern Russia.” Such was the assertion made by the *Times* correspondent. The Jews were alarmed by these revelations, which had appeared in a newspaper whose very nature lent them considerable weight. One of their number took it upon himself to counteract the impact of the great English newspaper’s report. This was Mr. Gaster, Chief Rabbi of the Spanish communities. He did so by simply and categorically denying the facts.
He denied the existence of any centralized Jewish organization. He denied that emissaries had been dispatched. He denied that any offense against the Tsar had been committed by a Jew. He asserted that four thousand Jews had been massacred with the complicity of the police and the soldiers. The denials and assertions made by the Chief Rabbi of the Spanish communities were equally contrary to the truth. Here is the rebuttal issued by the *Times* correspondent: “Since the Rabbi’s judgment was formed in England, while mine was formed in Odessa, a blanket denial carries no weight; however, the imputation of dishonesty is a serious charge that demands a response; I shall address each point individually: ‘1. Mr. Léon Rabinovitch—son of Mr. Jacob Rabinovitch, one of the leading Jewish merchants in Odessa—informed me, in the presence of an English merchant (whose integrity no one could possibly question, and whose name I enclose herewith), that, as early as Passover, the Jews...”

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were secretly beginning to arm themselves. He himself was part of a distribution committee. Three organizers directed this distribution of arms: the Jewish Bund (known in England as the Central Committee), the Zionists, and the student and worker committees.

“These agencies,” according to Mr. Rabinovitch, “armed four to five thousand men and young men with revolvers and ammunition.”

“2* I have the testimony of an American, a German, and an Englishman, who were eyewitnesses to the events at the Town Hall Square, which establish the truth of the facts I have recounted.”

“3” As for the claim that “four thousand Jews were massacred,” I just telephoned the Jewish cemetery: the number of Jews buried there is two hundred and ninety-nine. Some died of natural causes.” In conclusion, the Times correspondent adds: “I am convinced that there would have been little bloodshed if the Jewish organizations had not armed students, well-to-do young Jews with revolvers, and flirted with the anarchists… I deplore the situation of the intellectual Jew in Russia; but he is too hysterical an element to be employed without judgment in the terrible work of the armed Revolution.” Many other claims have corroborated that of the Times correspondent and proven that it was the Jewish power that fomented, organized, and directed the Revolution in Russia. Was it the same Jewish power that created France?

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...Freemasonry—and which, through the latter’s agency, fomented, organized, and directed the French Revolution—just as it was a sort of Jewish syndicate that fomented, organized, and directed the Dreyfus Affair? Is it this entity that constitutes what we call the Occult Power? The events that have taken place in Russia quite naturally bring these questions to mind.
We must, however, acknowledge that Jewish power is scarcely visible within our Revolution. One does not catch it acting openly and violently there, as it did recently in Russia. The revolutionary fervor of the Jews was merely noted on various occasions by certain Freemasons within the Constituent Assembly—men who struggled for two years, returning to the fray fourteen times, to persuade the Assembly to grant full citizenship rights to Jews, just as they were granted to the French. It is well known how they ultimately prevailed—on the very eve of the Constituent Assembly’s dissolution.
Thus, even if the Jews did not act openly during our Revolution, they had friends who acted on their behalf; and these friends were the Freemasons—that is to say, the members of that association which we now know to be directed by a Power that obstinately conceals itself, and which we saw, a century later, take the side of Dreyfus against France, declaring that the rehabilitation of the Jewish traitor was for it "a matter of life and death." It would seem that, in 1789, the Jewish question was likewise a matter of life and death for Freemasonry.

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since the Freemasons of the Constituent Assembly fought so obstinately to obtain citizenship rights for Jews just like for the French.

It is, moreover, something to remember: that the Freemasons of the Constituent Assembly and the revolutionary Jews of Russia acted in exactly the same way. The latter wanted to be Russian citizens; and, to achieve this, they organized civil war while the Fatherland they wished to join was being crushed from the outside. At such a time, they see only one thing: their own interest. Russia's interest was foreign to them. And this was their gift of joyous accession upon entering the Russian family: internal war in the face of the enemy!
During our Revolution, the question of granting French citizenship to Jews was of such importance that the supporters of this measure, after being defeated fourteen times, after having used every subterfuge in vain, returned a fifteenth time to the assault, on the very eve of the Assembly's closing session, led by whom? —by that Adrien Duport (Du Port, deputy of the nobility) whom we saw launch the Revolution through the means of terror. And when Rewbell, deputy of Alsace, an obstinate opponent of those Israelites under whose yoke his province slumped, wanted to oppose Duport's proposal, Regnault de Saint-Jean-d'Angély cut him off with these words: "—I demand that all those who speak against this proposal be called to order, for it is the Constitution itself that they will be fighting." (Moniteur of September 29)

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[September 1791.] To oppose the cause of the Jews was, therefore, to oppose the Revolution. And, just as these Jews attempt to integrate themselves into the Russian nation amidst massacres, it is likewise during the course of a bloody revolution that their entry into the French nation takes place.
Strange is the ambition of this people, who refuse to gather together in a single spot on the globe, as all other peoples do; who wish to dwell among these other peoples, and who presume to impose themselves upon them; who compel them—whether by cunning or by violence—to grant them, within their own lands, the very same rights that they themselves possess; who thus place themselves outside the common law—indeed, above that law—since, by this means, their members succeed in possessing two nationalities: the one they wrest from the peoples among whom they dwell, and the Jewish nationality that binds them all together! Such that if Jerusalem is widowed of her people—just as, by a strange resemblance, the "Unknown Woman" whom the Freemasons claim as their mother is widowed—she is, conversely, the queen of nations, or is destined inevitably to become so, by virtue of the superiority accorded to the Jews over all other men through the accumulation of nationalities they possess.
Something analogous to what has recently occurred in Russia therefore took place during our own Revolution. The Russian people—so the agency dispatches told us (dispatches which are, almost without exception, in Jewish hands)—are demanding a constitution and guarantees; it is for this reason, they claim, that they have risen up. But, in reality...

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The Russian people were completely ignorant of what a constitution was and what guarantees were.

Therefore, when, instead of reading the dispatches of Jewish news agencies in the newspapers, one read the letters of private citizens who witnessed the events firsthand, one observed that the Russian people were marching without knowing why: here for one reason, there for another; or rather, that they were rushing, that they were plowing like a frenzied beast, constantly agitated and driven into the streets by Jews who brazenly lied to them, who, if necessary, persuaded them that by striking, looting, burning, and murdering, they were defending the cause of the Czar and of Russia.

Leaving aside racial, historical, and circumstantial factors, the only essential difference between the Russian Revolution and our own is that, in our case, the leaders were Freemasons, while in Russia, they were Jews. What is the reason for this difference?
It is quite simply that Freemasonry, opposed by the government, had not been active in Russia for a century, and, not being active there, it could not have been used by Jews as it was in our country. The Jews of Russia were therefore forced to act on their own, because they had no intermediaries. This is how they came to participate in the revolutionary process. In France, thanks to the organization of a secret society, which had existed for over seventy years and had used this long period to prepare the overthrow of political and religious traditions...

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...religious—several results were achieved that could not be attained in Russia.
First, the occult Power concealed behind Freemasonry had no need to reveal itself. Secondly, Freemasonry itself—having been able to act in secret—did not find itself compromised in the eyes of the public. Only a few individuals, exceptionally well-placed, perceived its actions, yet were unable to effectively denounce them. Thirdly, since the occult Power was not compromised—because it had not manifested itself—and since Freemasonry was likewise uncompromised—because the public was ignorant, if not of its very existence, then certainly of the nature of its activities and its role in organizing the massacres—this association, driven by and aided through the secret financial support of the occult Power, was able to endow the Revolution with the very organizational structure it

possessed itself. In place of the order of things it was destroying, it established a new order; and it was this that enabled it to govern France for several years. By overthrowing the throne, it created a void; yet, thanks to its secret organization—which it had extended across the whole of France—it was in a position to fill that void. Consequently, the upheavals were carried out in a methodical manner—almost with a semblance of order. Even the massacres themselves appeared to be sanctioned by the law. This charade was too vile to endure. Nevertheless, France managed to maintain its integrity as a nation until a soldier of genius stepped in to take the place of the assassins. The situation in Russia was quite different. We have already seen what...

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The devastation wrought by the Jews in this country has also been noted; their inability to build anything has also been observed, because they had at their disposal neither the Masonic organization nor the personnel created by it. If the Russian Empire had not been able to triumph over the Revolution, it would inevitably have been doomed to the fate of the empires of Alexander and Charlemagne. It would have crumbled to dust. Small blocs would have reformed. But the entire bloc would have been impossible to reconstitute, even for a Napoleon.

Given the parallel between French and Russian revolutionary action in the direction of Jewish interests, a mathematician would certainly be tempted to establish the following equations: In France, Freemasonry and Revolution are one and the same.

In Russia, Judaism and Revolution are one and the same.

Since two quantities equal to a third are equal to each other, it follows that Freemasonry and Judaism are one and the same.

Furthermore, as in France and Russia, the Revolution everywhere serves Jewish interests, the mathematician would also write this last formula: Universal Revolution and Jewish domination, these two things, too, are one and the same! And if a historian or sociologist were to follow the mathematician and see the formulas he had written, he would say to himself in turn: If Freemasonry and Judaism are one and the same...

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If, on the other hand, the triumph of Judaism is linked to the Universal Revolution and to the establishment of the universal republic—what light would be shed upon the French Revolution? What logic would connect so many events, hitherto unexplained, that took place during that Revolution or were consequent upon it, were it to appear that Judaism sets Freemasonry in motion—that it is the Occult Power by which the latter was created, and to whose suggestions it yields obedience! The Jewish spirit being necessarily anti-Catholic—inasmuch as it is Jewish—and anti-monarchical—inasmuch as it pursues the realization of a universal republic dominated by itself—how natural it would be that Freemasonry, were it indeed to derive from this spirit, should have revealed itself during the Revolution as simultaneously so anti-monarchical, so anti-Catholic, and so friendly toward the Jews! For the moment, what we are entitled to regard as an established fact is the character of Masonic action in 1793. The direction in which Freemasonry was impelled during the Revolution is manifestly evident. It was against the traditions—political as well as religious—of our race that the Occult Power compelled it to march; and against these traditions it did indeed march—under the pretext of Reason, Progress, Civilization, and Fraternity—with a hypocrisy whose cynicism is unparalleled, and with a rage whose tragic horror has never been surpassed in the history of the world.

CHAPTER XI

The Action of the Occult Power from 1789 to the Present Day.
ESTABLISHED CERTAINTIES.

The brief examination we undertook in the two preceding chapters yields three certainties.
There is no doubt that the Revolution was brought about by Freemasonry.
Nor is there any doubt that the tendencies it manifested were imposed upon it—not by the nation, which merely followed along or passively endured them—but by Freemasonry and by the Occult Power to which the latter answers.
Finally, these tendencies are characterized by two distinctive traits: First, the revolutionary enterprise was essentially anti-traditionalist, even though the nation itself was quite the opposite; and it was also particularly favorable to the Jews, who thereby gained the advantage of possessing two nationalities instead of just one. Thus, from September 29, 1791, the truly privileged class in France was, in fact, them. Their privilege was scarcely apparent to the eyes of the nation; yet it was immense in terms of the consequences it held within itself. It was, in a sense, France itself that was delivered into their hands without

that one should be mindful of this, in the sense that the French nationality presented to them was bound to count for very little in their hearts compared to the other, so centuries old. And what is surprising about that? Only what was foreseen happened, what was indeed foreseen by the majority of the Constituent Assembly which, before surrendering, resisted fourteen assaults. A child does not have two mothers; it has only one. If, therefore, the Jews made the efforts shown in Abbé Joseph Lémann's work, *La Prépondérance Juiçe* (Jewish Preponderance), to obtain French nationality, it was obviously not because they wanted to change mothers, that is to say, replace their Jewish nationality with French nationality, but because they wanted to put the latter at the service of the former. And the best proof we can give is that we see them acting the same way in every country, seeking everywhere to acquire a second nationality while retaining their own. It is therefore not love that drives them: it is self-interest. By comparing these observations with those suggested by current Masonic domination, we find several striking similarities between our era and that of the Revolution.

There is, in fact, no doubt that the current upheavals are due to Freemasonry, since it is the absolute master of power. There is no doubt that the path we are being pushed down is the one imposed on us by Freemasonry and the occult Power. Finally, there is also absolute certainty that the work

...accomplished is essentially anti-traditionalist—which is to say, anti-French and favorable to the Jews. It is no exaggeration to state that the French, having lost the sense of their existence as a people, no longer work for France, but for the Jewish people. Thus, there is a striking similarity in character—from this threefold perspective—between our own era and the Revolutionary period.
But, in the interim, what has Freemasonry been doing? This is the question we must now investigate. Has it continued to exert its influence upon French politics without our even suspecting it? Has the declaration regarding this matter—enshrined within its statutes—consistently been a falsehood? A brief examination will suffice to confirm that, from 1793 to the present day, Freemasonry has never ceased to meddle in our domestic politics—and indeed, in European politics as well—despite having consistently claimed the contrary until very recent years. It has thus afforded the "Occult Power" the perpetual opportunity to intervene in our national life, both in the domestic and international spheres. In this section of our study, we can do no more than present a straightforward exposition of the facts. It is here, above all, that we must refer any reader desiring a more comprehensive understanding to the historical works of Eckert, of Deschamps and

Claudio Janet, or to the volume by Henri Delassus, which provides a summary of their findings. Were we to delve into the minute details, we would be compelled to write entire volumes. And to what end, given that such volumes have already been published? We...

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We have all the less reason to dwell upon this, given that the interminable length of such a narrative would distract us from the reasoned demonstration that constitutes the very *raison d'être* of the present work.

FROM 1793 TO 1830.

After 1793, Freemasonry was brought to a halt by its own excesses. It found itself all but annihilated by the bloodletting inflicted upon it by its own sons when they turned their sanguinary rage against one another. It completed its own exhaustion by wallowing in the orgies of the Directory. So much so that a day arrived when a victorious soldier was able to wrench France—which it was defiling after having nearly butchered it—from its grasp. Once it had been ousted from power, if it wished to regain it, it was compelled to proceed exactly as it had done prior to the Revolution. Structured as it was, it could not, in truth, alter its methods. Consequently, it had to relearn how to adopt a honeyed demeanor, how to prostrate itself in hypocritical genuflection, and how to affirm—under oath—"its respect for all religious faiths" alongside its complete detachment from any political agenda. For the occult Power, this marked a forced return to a period of constraint, of preparation, and of adaptation to circumstances, prior to achieving the establishment of a new dictatorship—unless, of course, it chose to abandon its enterprise entirely, just as it had done in Bavaria when Weishaupt—the founder of Illuminism—was caught and arrested in the midst of his work.

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We are certain, from what is happening now, that this second hypothesis must be dismissed. What, then, was the political role played by the Occult Power and by Freemasonry during this 19th century, so full of incomprehensible upheavals?
At the time when Bonaparte returned from Egypt, France was in the grip of a violent crisis of disgust. It was manifesting, through unequivocal signs, its desire to return to the natural path of its destiny, by returning to its political traditionalism. The Occult Power must have preferred all of that. If indeed the monarchy were re-established in France after such a short interregnum, as it was in England after Cromwell, if the chain of tradition were renewed, if the future were linked to the past—and so on, at the very moment when Barruel, in his *Mémoires pour sentir à l'Histoire du Jacobinisme*, was revealing the role played by Freemasonry during the Terror—the hidden power was in danger of being unmasked, or at least disarmed, by the measures of prohibition that could be taken against this association, as had been the case in Russia. Perhaps then France would have slipped from his grasp forever. To avoid this extreme, he resolved to embrace the fortunes of the victorious soldier.
Napoleon once uttered the words: "I am the Revolution!" He was indeed the Revolution, since he did not have tradition on his side. Thus, we see him aided, on 18 Brumaire, by the most influential of the surviving revolutionaries, that is to say, let us be sure, by the occult Power which had cer-

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...undoubtedly managed to secure the means to continue inspiring them, despite the closure of the lodges. It was, therefore, by proxy for the Occult Power that Napoleon assumed power; and that is why he was right to declare that he *was* the Revolution.
But this proxy administrator possessed a will of his own. Once he had become the master, he made this abundantly clear. Beneath his victorious hand, all things were compelled to bend or fade away. The Occult Power itself receded into the background. The bearing of arms had,

so to speak, become the mandatory national posture. The Occult Power accepted this necessity; it permitted the adepts of its reconstituted lodges to be instructed in the military salute concurrently with the "Apprentice's Step." Consequently, those chapters of Masonic history pertaining to this era invariably bear the title: *Military Freemasonry*. But does this imply that the Emperor ever truly held Freemasonry in the palm of his hand? By no means. The Occult Power permitted the establishment of these military lodges. Indeed, it almost certainly contributed to their foundation—the better to deceive the Emperor. Yet we must not forget that Freemasonry constitutes a labyrinthine web of societies—of compartments that remain mutually secret, one from another. It was, therefore, a matter of extreme simplicity for the Occult Power to maintain its *own* Freemasonry—the authentic one—existing alongside the version it had tossed like a plaything to Napoleon; and within this inner circle, to cultivate and train adepts who, having been gradually infiltrated into the military lodges, would eventually transform them—all without the slightest suspicion arising in the minds of either the Emperor or his Grand Masters. One is compelled to believe...

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...that this work was accomplished—for by the end of the Empire, most lodges, though military in nature, had become anti-Napoleonic; so much so, in fact, that during the invasion, some went so far as to open their doors to Masonic officers from the Allied armies. Specific instances are cited in which the Prefect of the Imperial Police issued bans on Masonic activities in response to this very conduct.
And yet, only a short time earlier, French Freemasonry still knelt before the Emperor. In 1812, during the Order's annual festival, the Grand Orator of the Grand Orient delivered this emphatic invocation: "And we, my Brethren—positioned here in the East, much as one of the Hebrew leaders once stood upon the mountain while the warriors of Israel fought below—let us lift our hands toward the Eternal One, who has bound victory to the eagles of His Beloved, and let us rejoice with gratitude in the internal peace that His power secures for us." Just as the collaboration of all of Europe had been required to topple "the Beloved of the Eternal," and just as—on the other hand—an exhausted France once again manifested an immense, instinctive desire to return to its political traditions and to the interrupted logic of its destiny, the Occult Power was compelled to yield to circumstances. It was forced to submit to the Restoration of the Monarchy—a monarchy it had believed it had shattered forever.
For this Power, it could have spelled irreparable disaster. Indeed, Freemasonry had assassinated the Capetian family...

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...its own: and this family was ascending the throne once again! Was it not about to exact its revenge? France was saved! Unfortunately, neither the Monarchy nor France had any inkling, at that time, of what the Masonic question truly concealed. Moreover, the Occult Power knew how to maneuver its way out of the predicament it was obliged to traverse. Indeed, it found this task remarkably easy. If Freemasonry had been denounced by Barruel, was not the Power itself—the true force behind it—still entirely unsuspected? It could, therefore, take its countermeasures in complete security. Furthermore, those who had actually read Barruel were few and far between; whereas, conversely, a great many people viewed Freemasonry merely as the innocent association that Marie Antoinette had taken the trouble to defend in a letter written to her sister in 1787—an association that had supposedly closed its lodges during the revolutionary turmoil. Others had subsequently encountered Military Freemasonry—the humble handmaiden of the "Beloved of the Eternal." Thus, all the Occult Power had to do was reinforce the misconceptions held by both groups, by prompting Freemasonry to display a degree of hypocrisy greater than ever before. This is precisely what it did; and it may be said that there were never more glorious days for Masonic duplicity than those that spanned the period from 1814 to 1848.
When Louis XVIII returned from exile, General Beurnonville laid Freemasonry at the

monarch's feet, declaring that he—in his capacity as Deputy Grand Master (the Grand Master being Joseph Bonaparte, the Emperor's elder brother)—would vouch for the Order as he would for himself.
Freemasonry remained in this kneeling posture...

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...before the throne, when Napoleon so suddenly reinstalled himself there upon his return from the Isle of Elba. It did not trouble itself to change its posture, and it immediately addressed a speech of welcome to the "Beloved of the Eternal." It had hastened, upon the return of the Bourbons, to strike Joseph's name from the rolls as Grand Master; it hastened even more to reinstate him, with every mark of the most sincere enthusiasm. After Waterloo, it plunged him back into the slumber from which it had momentarily roused him. Poor Joseph was struck off a second time. Louis XVIII, upon returning and finding the Freemasons still kneeling before the throne, might well have believed that they had been waiting for him in that very position. He received from them the homage they would have reserved for the "Beloved of the Eternal" had the latter emerged victorious; and he saw them prostrate themselves at his feet with all the greater conviction, for they had to atone for their "Hundred Days" of distraction.
We must cite here a few documents in support of our assertion. Indeed, "pieces of architecture" and "hymns" abound, in which the misfortunes of the "Martyr King" are lamented and the virtues of "his adored brother, Louis the Desired," are celebrated. Here is a typical example of the Masonic invocations of that era: "Grand Architect of the Universe, accept the homage of our gratitude; deign to fulfill our wishes by extending Thy tutelary benevolence to the King whom Thou hast, in Thy goodness, restored to France; shed upon His Majesty and his august family the radiance of Thy life-giving light."

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Who would not have been taken in by such pious invocations! At that same time, the Grand Honorary Orator was professing Freemasonry’s fidelity "to the noble family of the Bourbons, preserved by the goodness of Heaven"; he exclaimed: "May the sweet joy and affection that unite us be pleasing enough to the Grand Architect that He grants the fervent wishes we form—that He may preserve and prolong, beyond the span that the laws of nature lead us to expect, the days of a King whose virtues so powerfully draw all hearts to Him... Long live the King! Long live the King! Long live the King!" A speech delivered on December 27, 1815, by the Orator of the *La Franche Amitié* Lodge in Verdun, gives us a precise idea of the immeasurable sycophancy displayed by French Freemasonry at that time. Here are a few excerpts from this speech, which can be read in its entirety in Mr. Jean Bidegain’s work: *Masques et figures maçonniques* (Masonic Masks and Figures). The *La Franche Amitié* Lodge was inaugurating a bust of Louis XVIII. And the Brother Orator, standing before this bust, began his speech with this cry: Long live the King! Long live the King!
"There is the King!" he continued, pointing to the bust. "There, then, is the one whom Providence—after twenty-five years of trials—had reserved for us to put an end to our misfortunes, to console our beautiful homeland for the ills of anarchy and despotism... "There is the King, my Brothers! What touching memories does this adored image not evoke?..."

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Behold his noble head! Reflect upon the sorrows that have ravaged his soul! The greatest throne in Europe overturned, and, beneath its wreckage—a king, a queen, and their admirable sister—horribly massacred! A royal child perishing from misery and want in the depths of a dungeon... France blanketed in prisons and scaffolds; the purest blood spilled in torrents; altars destroyed; the Divine unrecognized... Despite the horror this faithful tableau inspires within us, join me in marveling at how it came to pass that Louis’s heart proved stronger, greater, and more generous than were the cruel bitternesses with which he was so long made to drink his fill! Such, indeed, is the King! "But at last, Europe rises in

indignation, and all her battalions take up arms; France awakens in alarm, her territory invaded; she shudders to see herself trampled underfoot by conquerors so utterly new to her; valor performs prodigies in vain; glory serves only to dig the graves of our brave men; yet, standing alone against the world, she is forced to yield. A fortunate defeat! For Louis is its prize.
"He arrives; and tears and blood cease to flow; he arrives, and—from the shores of the Channel to the banks of the Seine—all of France rushes forth, crowds together, and fills the air with cries of joy and love: 'Behold the King!' they said to one another; 'Behold our father, our savior, God’s own envoy, the peacemaker of the world!' Even the foreigner—momentarily astonished by this universal affection—shares in our jubilation and joins with us in repeating: 'Behold the King!' "A liberal Charter is the first benefaction of the..."

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The King! Behold the King! Goodness is his wisdom; clemency is his justice.
«...Yet new trials awaited this most excellent prince.... His trust is betrayed, the sanctity of oaths is perjured; France is once again the prey of the man who held her in thrall for ten years! Louis sacrifices himself to save his people...; this touching sacrifice proves in vain; crime grows emboldened, and French blood flows in torrents.
« After so much suffering and so many indignities, what unalterable gentleness! What inconceivable generosity! But, O my Brothers, behold the King! Let us contemplate his august image and recognize, in every one of his features, the imprint of those virtues that are so natural to him... « Long live the King! Long live Louis the Desired! The wish of every heart, the anthem of all Frenchmen—may this cry resound above all in our temples: The Children of the Widow have mourned their father long enough; and now that Heaven restores him to their love, can they repeat too often: Long live the King! »
« The Children of the Widow have mourned their father long enough! » The Masonic orator neglected to mention that, before mourning him so deeply, they had begun by assassinating him—and had even falsified the vote regarding his condemnation once they realized there was no majority in favor of the death penalty.
Such is Freemasonry! After having unveiled the busts of Louis XVIII, it went on to unveil those of Charles X—and did so with every bit as much fervor.

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In 1824, the Grand Orient of France, "to satisfy the wishes of all French Freemasons," proceeded as follows "to the inauguration of the bust of His Majesty Charles X, King of France and Navarre." The bust was placed on a trophy of Masonic banners arranged in the center of the Temple.

((The illustrious president, according to one account, descended from the altar, stood before the bust, and delivered the following address: “Charles X, the Freemasons of the Grand Orient of France, gathered around your bust, shedding a tear for Louis XVIII, come to pay you the tribute that every true Frenchman owes to his sovereign; allow its president to crown you, in the name of his brothers, and to offer you their oaths of inviolable loyalty.)” The bust having presumably granted the requested permission, the “illustrious president” decorated it with a wreath of acacia and flowers. Immediately, a triple volley of gunfire was fired, and the cry of “Long live the King!” was repeated three times. But this fervor of love and loyalty was only apparent. For, while the hidden Power thus made its teams of sycophantic Freemasons speak, it was also manipulating others, who were working silently at overthrow of the monarch whose bust was worshipped by the early generations. Readers who wish to understand this and delve into the details need only consult the authors we have already mentioned several times. We will only recall here the words spoken by Dupin the Elder, a high-ranking Freemason of the Tri- Lodge.

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...[philosophers], speaking of the Revolution of 1830. They are quite significant: "Do not imagine that three days accomplished everything. If the Revolution was so swift and sudden, it is because it caught no one unawares; we brought it about in a few days because we had a keystone ready to set in the arch, and because we were able to immediately substitute a complete new order of things for the one that had just been destroyed. When Carbonarism established itself in France—following the forms that certain men (at that time Peers of France and public officials) had gone to seek in Italy and Germany—its aim was the overthrow of all irresponsible and hereditary power. One could not be initiated into it without swearing an oath of hatred against the Bourbons and against royalty. In some places, indeed, this oath was sworn upon a crucifix and a dagger. There are Deputies and Peers who remember this." Such is Dupin's testimony. It reveals to us—consistently employed—the same method of silent and invisible preparation preceding the actual execution. And one will recognize that this execution was just as Masonic as the preparation itself, if one juxtaposes Dupin's admission with the singular role played by General Maison at Rambouillet. It is well known how this general, charged with the defense of the King, turned his back on the mob before he had even come face-to-face with it. But what is less widely known is that he was a Grand Officer of the Grand Orient. This specific detail provides a complete explanation—especially when one recalls that in 1789...

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Freemasonry's tactic was to foment a spirit of treason among the defenders of the Monarchy, while simultaneously unleashing its hired bands against it.

FROM 1830 TO 1852.

Moreover, Masonic historians readily admit to the invisible war waged by Masonry against the very regime before which it bowed so obsequiously. What they
do not admit are the true reasons for which it undertook this war—all while resorting to means of such base hypocrisy to conceal it.
After 1830, the fawning Freemasons continued to give free rein to their flattery; only now, it was directed at the busts of Louis-Philippe. Scarcely had he been installed when this monarch was bestowed with the title of "Citizen King" by the Widow—within whose heart he was instantly assigned the place previously held by "Louis the Desired," who, as we have seen, had himself occupied the place of the "Beloved of the Eternal." In his honor, numerous Masonic festivities were held; the minutes of these events—printed "To the Glory of the Grand Architect of the Universe"—were presented to the King by the Deputy Grand Master "as a tribute of devotion and gratitude." These fine declarations did not, however, prevent Masonry from acting—beneath the surface—toward the "Citizen King" exactly as it had acted toward "Louis

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...the "Desired One" and of his successor. Immediately upon the installation of the new regime, teams of Masonic subversives were formed to work in the shadows toward its overthrow.
Louis-Philippe knew this, and he did indeed attempt to defend himself. It is to this sentiment that the famous circular of Marshal Soult—which was the subject of parliamentary debate a few years ago—can be traced; a circular by which the Minister of War forbade all military personnel from affiliating with Masonic lodges. This was a method diametrically opposed to the one employed by Napoleon. Yet the one was destined to prove just as futile as the other, owing to the layered organization of these secret societies and the specific mode of action characteristic of Freemasonry—a subject we shall examine in due course.
Masonic activity nonetheless continued to undermine the regime which, even as it forbade its officers from seeking initiation, allowed itself to be permeated by Masonic ideas—rather than adopting a stance in opposition to them—and thus paved the way for its own ruin.

From 1845 to 1848, political "Convents" proliferated. Although Freemasonry asserted—then, as always—that it took no part in politics, it was nonetheless the driving force behind the organization of the political banquets. Five leaders of Parisian lodges—Messrs. Vitet, de Morny, Berger, de Malleville, and Duvergier de Hauranne—orchestrated the insurrectional movement. When their leader, Brother Odilon Barrot, was appointed President of the Council, he swore an oath of allegiance to Louis-Philippe; yet this oath was deemed subordinate to his Masonic oath. Odilon Barrot—a Freemason belonging to the Lodge of the Trino—

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...sophers, was evidently in agreement with those of his brethren who were leading the insurrection. He ordered the troops to cease combat, and the provisional government was proclaimed.
Here again, the Freemasons admit to the war they waged against the government. What they still do not admit, however, are the true motives behind this war.
Or rather, they readily claim that it was to give the people the government of their dreams: the Republic. But here is the proof that, on their part, this is nothing but a lie. Freemasonry began—while still maintaining that it did not concern itself with politics—by formally pledging its support to the provisional government.
A few days after this government had taken office, a deputation from the Grand Lodge of France—composed of Masons clad in their regalia—went to present to the government an address that concluded with the following lines: "Forty thousand Masons, distributed across five hundred lodges, and sharing among themselves but a single heart and a single spirit, pledge to you their support to complete the work of regeneration so gloriously begun." Freemasonry was thus shouting: "Long live the Republic!" This was because—unknown to the public—the provisional government itself was composed of Freemasons. It was a Masonic government, much like our current government. Out of eleven members, nine were "Children of the Widow." They were Brothers Arago, Louis Blanc, Ledru-Rollin, Crémieux, Garnier-Pagès, Albert, Marie,

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Flocon and Armand Marrast. Only two were not: Lamartine and Dupont de l'Eure. The latter had not received initiation; but, surrounded as they were, they received the suggestion every day. It was all the same. Thus, when, on March 10, 1848, the Supreme Council of the Scottish Rite went to congratulate the provisional government, Lamartine, speaking on behalf of this government, replied to the Freemasons deputies sent to him: “I am convinced that it is from the depths of your lodges that emanated first in the shadows, then in the twilight, and finally in full light, the sentiments which ultimately produced the sublime explosion we witnessed in 1789, and of which the people of Paris have just given the world the second and, I hope, the last performance, a few days ago. “The Secretary General of the Provisional Government, Pagnerre, and the Prefect of Police, Caussidière, were also Freemasons. France, therefore, unwittingly had a Masonic government. And that is why the Masons of the lodges, in cahoots with the government Masons, solemnly declared their intention to help the latter pursue, with one mind and one heart, ‘the work of regeneration so gloriously begun.’ They understood each other without the nation noticing anything, and they knew that ‘work of regeneration’ meant what could not be said, that is to say, the work of Freemasonry.

In reality, despite all the republican pronouncements it made, only one thing—”

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What Freemasonry sought at that time was conquest—the absorption of power. And proof of this is provided by the events that subsequently unfolded.
It is well known how, despite the pressure exerted by the government, France—called upon to elect a National Assembly—sent deputies who, reflecting the country's state of mind, refused to fall in step with the Freemasons within the government.

This was all it took for that government—which represented only Freemasonry—to launch a fierce struggle against the Assembly, which, conversely, represented the nation. As soon as the Freemasons serving in the government had proof that the country did not accept Masonic ideas, they did not hesitate to inflict civil war upon it and to wrest the Republic away from it. They organized riots. The Protestant writer Eckert, in his work *Freemasonry in Its True Significance*, shows us how this Masonic governmental action was carried out. When they saw themselves defeated by the Assembly—that is to say, by France—they adopted a different tactic and entered into intrigues with Louis Napoleon, intrigues that were destined to culminate in the Empire. It is well known that this prince was reputed to be a Carbonaro. There was, therefore, a strong possibility that the Empire over which he would preside would be a Masonic Empire—especially if that Empire were bestowed upon him by Freemasonry itself. The latter did not hesitate. It preferred such an Empire to a Republic of which it was not the master. That is why certain influential Freemasons were seen casting their lot with the future

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Emperor; and, for the second time, a Bonapartist coup d'état became possible, thanks to the support of the occult Power. In the immediate aftermath of the Second of December, the Grand Orient elected Prince Lucien Murat—a cousin of Louis Napoleon—as its Grand Master; a fact that clearly demonstrates the collusion between them. And what proves it even more conclusively is this: a few weeks prior to the proclamation of the Empire—on October 15, 1852—Freemasonry sent an address to the President containing the following declarations: "Freemasonry is a philanthropic endeavor; its mission is to create and propagate every institution that tends toward the doing of good; it teaches the peaceful virtues of family life, love, and faith in God; and it forbids its adherents from engaging in any political discussion." Always the same refrain! Yet—curious as it may seem!—despite this prohibition, the address concluded with the following lines—lines which, for all that, possessed a distinctly political significance: "Scarcely had you—through your energy and heroic courage, Prince—saved France (referring, obviously, to the coup d'état), than we hastened to acclaim as Grand Master of the Order the illustrious Prince Lucien Murat, so worthy to share in your destiny.
"The true Masonic light animates you, Grand Prince. Who could ever forget the sublime words you uttered at Bordeaux! For us, they shall remain a perpetual inspiration; and we shall take pride in serving—under such a leader—as the soldiers of humanity. "France owes her salvation to you. Do not falter..."

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not in the midst of such a brilliant career. Ensure the happiness of all by placing the imperial crown upon your noble
brow; accept our homage and allow us to make you hear the cry of our hearts: “Long live the Emperor!” This is how Freemasonry does not engage in politics; and this is how it was republican in 1852!
Long live the Emperor, six weeks before the Empire! Prince Murat elected Grand Master, immediately after the coup d'état! And the Freemasons have since dared to shout, in the face of heaven and the people, their curses against the one they had imposed on France! This is because
the wheel had turned; the hour of a new maneuver had struck for Freemasonry; And, to better deceive the public, it heaped the most cowardly and cynical contempt upon the one it now called only "the man of December," after it had made itself his accomplice!

FROM 1852 TO THE PRESENT DAY.

In manifesting its retrospective hatred with the well-known ferocity against Napoleon III, Freemasonry was not merely playing a charade for the profane world, as one might believe. It was playing it for its initiates. Or rather, it was unconsciously lending itself to the

one that the hidden Power made it play.
I can recount, on this subject, a personal memory which shows the unconsciousness with which the Freemasons

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...Masons serve the designs of the unknown Power that orchestrates their movements. The Masonic lodge *L'Avant-Garde*—of which I was a member—had as its Worshipful Master for several years Brother Caristie Martel. He later brought into the lodge Brother Leloir, who was followed by a few other, more obscure actors, such that we could almost consider ourselves a small offshoot of the Comédie-Française.
Brother Caristie Martel was a staunch veteran of the 1848 Revolution—one of those brave, hypnotized souls who had been duped by those of their brethren—the better-initiated ones—to whom the success of the *coup d'état* was owed, as well as the crowning of that "noble brow" mentioned in the document we have just cited. Consequently, following the fall of the Empire, Brother Martel harbored an insatiable hatred for "the Man of December." One did not have to press him very hard to persuade him to feature on the agenda of our meetings, scheduled to recite a piece from *Les Châtiments*. I can still see him, still hear him declaiming—and with what conviction!—the verses in which Victor Hugo—deceived, like so many others, by Freemasonry—crushed "the assassin of liberty" beneath the thunderbolts of his indignation. And while our Worshipful Master made the Temple ring with the poet's imprecations, there we all stood—the members of *L'Avant-Garde*—clad in our sashes and symbolic aprons, intoxicated with fury, convinced that "it had come to pass." We applauded Hugo's curses frenetically...

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against the “bandit” of December 2nd, with whom Freemasonry had marched! And, let it be noted, it was not to impress the gallery, since we were in the lodge, that is to say, sheltered from all profane eyes. We cursed with the utmost conviction, influenced in this by the cynical Occult Power, at whose instigation the assassination of liberty had been fomented! I can imagine the astonishment that would have struck us all if one of us, more learned than the others, had had the idea of asking our Venerable Garistie Martel to explain why Freemasonry had chosen Lucien Murat as Grand Master in the aftermath of the coup d'état, and why it had invited Prince Louis Napoleon "to place the imperial crown upon his noble brow," six weeks before the Empire! I believe that instead of reflecting on the unmistakable significance of such acts, we would have torn the incongruous questioner to shreds... I also sometimes wonder if, in one or another of those meetings where we shouted our condemnation of the "December crime" with the brave Garistie Martel, he It didn't happen that we were put on display for some mute representative of the Occult Power, who, unlike us, knew what to make of the way the Republic was strangled... Before the flock of irritated turkeys he had before him, what a smile must have played on his lips! Therein lies, in essence, the true strength of the Occult Power: it remains in an immutable fixity of thought, because it has a fixed goal. On the contrary, the generations of

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...the Freemasons pass through. Various tasks—some even seemingly contradictory—are assigned to them. Yet there is not a single one that does not tend toward the realization of the ultimate goal they serve, albeit unknowingly. And it is precisely because the Masonic personnel is in a state of perpetual renewal that they fail to perceive the contradictions into which they are cast.
From the events of 1851–1852, we may conclude that whenever Freemasonry labors toward the establishment of a Republic—as it has done on three separate occasions—it is not out of love for France, nor is it out of any genuine republican conviction; it is, quite simply, because such a course serves the interests of the Occult Power. To this Power, the republican form of government appears to be the vehicle through which it can most easily advance toward its ultimate objective. This alone suffices for it to impose that form of

government upon France. Yet, should a circumstance arise—even a momentary one—that hinders the Republic from becoming truly Masonic and subservient to its will? In such a case, without hesitation, the Occult Power employs Freemasonry to strangle that very Republic, replacing it with a Dictatorship or an Empire—while, moreover, reserving the right to destroy either of these regimes should the Dictator or Emperor attempt to renege on the pledges he was compelled to make in order to attain power. Such was the fate of the Second Empire—and such, perhaps, may one day be the fate of a third...
The Freemasons supported "the Man of December" for as long as they believed they could rely upon his obedience. In 1855, Freemasonry dispatched to him...

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still enthusiastic addresses on the occasion of the birth of the Imperial Prince. This gradually cooled, as the nephew of the "Beloved of the Eternal," believing himself firmly supported by national sentiment, sought to regain his independence. In 1861, the definitive split occurred. Concern for dynastic interests had naturally grown in Napoleon III. Naturally, too, since he reigned, this interest tended to merge with that of France against Freemasonry; or, if you prefer, it was logical that the Emperor should appear less and less a Freemason and more and more French. A moment came when he refused to continue to be the executor of the Masonic plan concerning France's religious foreign policy. From then on, there was no more peace for him. Since 1848, the occult Power had never ceased attacking religious sentiment among the upper classes; and, by doing so, it continued the preparatory work it constantly undertakes, as long as it has not entered a period of execution. When the break became definitive between it and Napoleon III, after the Senate vote concerning the maintenance of the Pope's temporal power, the Masonic effort was gradually turned entirely against the imperial military power. Yet this was the military power of France! But what did that matter to the occult Power?
Mr. Charles Goyau shows us in his excellent book on the Idea of Fatherland and Humanitarianism how Freemasonry opposed the reorganization of

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...the army reforms undertaken by Marshal Niel; how French Freemasonry welcomed—with signs of the most utter sentimentality—the founding of a German lodge in Paris; and how Brother Henri Brisson went to that lodge—"Concordia"—to embrace his German Brothers and celebrate with them the abolition of borders and universal brotherhood. Meanwhile, Germany was ceaselessly increasing the power of its war machine. The Occult Power had pacifism and humanitarianism preached in France through French Freemasonry, while simultaneously having patriotism preached in Germany through German Freemasonry. Attacked in both its moral and material resources, the Empire eventually fell.
A psychological moment for the Occult Power! A moment it had long desired! Yet the "little stones"—which, lodged in Cromwell’s bladder, sufficed to halt him in his tracks—are also to be found upon the path of the Occult Power. Things do not always unfold exactly as it wishes. In 1870, events moved too rapidly for several reasons that it could not foresee. On the domestic front, a prodigious force of irony had emerged in a single man—a force which, while serving the Occult Power’s plans regarding the fall of the Empire, simultaneously disrupted them in other respects. Henri Rochefort had received a Voltairian—that is to say, a Masonic—education. His actions were, by that very token, bound to be destructive. Yet he was fundamentally French and possessed of an absolute independence. Freemasonry held no sway over him. It did not...

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...she never truly held sway over him. She was able to make use of him at a specific juncture, without his ever suspecting it. Yet, she was also compelled to endure the drawbacks of this fleeting collaboration. Rochefort moved at a pace too rapid for her to match. Moreover, he exerted too great an influence over the masses. He—who could not possibly know the secret and nefarious motives behind certain acts of opportunism—caused

the hand of the clock—upon whose dial the Occult Power had marked the appointed hour for events—to spin far too quickly.
Furthermore, the disasters of 1870—themselves hastened by the unerring strategic vision of a Bismarck—were of such magnitude that no one could have measured their immensity in advance. For these two reasons, Freemasonry was swept—despite itself—into a phase of execution that commenced earlier than it would have wished. It did indeed succeed in seizing power in 1870, just as it had done in 1848; yet it proved unable to prevent its vanguard from plunging, a few months later, into the ill-fated adventure of the Commune. From that moment on, its efforts lacked coordination; and the Revolution was defeated for the very same reasons we saw it fail in 1848.
The Occult Power, at least, knew how to capitalize on the opportunities presented by the divisions existing among the French people of that era—divisions, moreover, that had been sown by the prior machinations of Freemasonry. These divisions ensured that, while the so-called "conservative" party earned the merit of rebuilding France’s army and finances following the appalling disasters of 1870–1871, it failed—by contrast—to preserve any vestige of the dominant position that the elections of 1871 had secured for it. Thanks...

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Amidst the disputes between the royalists favoring the senior branch, the royalists favoring the junior branch, and the Bonapartists, the Republic became a *fait accompli*. This was precisely what the "Occult Power" had been aiming for. It had renounced the Republic of 1848 only due to circumstances—and, moreover, because it was able to have the position temporarily occupied by a Masonic Empire. Having played that card, it now desired the Republic once again, knowing full well that this regime is indisputably the one under which it is easiest for it to seize control of the government through the agency of Freemasonry. Once the new constitution had been voted into law, it had but a single objective: to drive Freemasons toward the conquest of legislative seats, in order to acquire—along with the unfettered command of the nation's resources—the means to employ them all toward the destruction of the national soul. It succeeded all the more readily because the poor French people, divided among themselves, were preoccupied with anything and everything other than opposing schemes of which they did not even harbor the slightest suspicion. Thus, they threw themselves blindly into the jaws of the monster—and that is precisely where we find ourselves today.
And so, Freemasonry was lying to us when it asserted that it did not engage in politics; and we would be strangely deluded were we to imagine that, for the past one hundred and twenty years, our history has unfolded according to the logic of a destiny that the French race had forged for itself through its own past actions...

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...in the direction created by these acts, just as a river flows within the bed it has carved out for itself.
In reality, the foreign force that invented Freemasonry has ceaselessly intervened in our national existence—whether through preparation or through direct action—and has diverted its course. It is this preparation and this action—perpetually denied—that one discerns, provided one knows how to look, beneath the moral and material upheavals by which France has been ceaselessly buffeted for over a hundred years. Such is the fact—immense in its scope—that has been, whether intentionally or unintentionally, disregarded by those who have written the history of France over the past century. This entire history is, therefore, vitiated at its very sources. It has overlooked the principal protagonist. Despite its meticulous documentation, it has recounted nothing but the false appearances fabricated by the Occult Power. It has failed to reveal the underlying realities. It must be rewritten from the ground up.

CHAPTER XII

The General Character of the Action Exerted
by the Occult Power in Our History. The Work Accomplished.

THE PLAN FOR THE DESTRUCTION OF FRANCE

In light of what we have just observed, a final question arises: What is the significance of the action exerted by the Occult Power throughout our history? This action was violently anti-traditionalist during the Revolution. It remains violently anti-traditionalist today. Did it proceed in this same direction throughout the entire course of the nineteenth century? Undoubtedly; for one need only examine our history in the light of this idea to find an explanation for so many upheavals—so many sudden convulsions—that would otherwise remain incomprehensible. Indeed, for the past one hundred and twenty years, our people have ceaselessly engaged in acts that are the exact opposite of what one might have expected from them. Despite our rebellious nature, we were the race *par excellence*—the race most steadfastly faithful to its political and religious creeds; and this we have proven over the centuries.

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and particularly at the time of the Protestant invasion—which, victorious in Germany and England, was compelled to retreat from our shores. Yet now, by a shift in character all the more incomprehensible for manifesting itself under the guise of fraternity, tolerance, and virtue, in less than a century we have toppled—one upon another, amidst the fury of civil wars—monarchies, empires, and republics alike. And, as if to crown this renunciation of our former selves, we have known no peace save under a domination imposed upon us—one that is not only the most infamous and abject, but also the most antithetical to our national temperament. What does this signify? A man's character does not change so abruptly! Much less that of a race! So, then...? Acknowledge the persistent, anti-traditionalist influence of the Occult Power, and everything becomes explicable in the simplest, clearest, and most logical manner. We must proceed from the premise that the Occult Power is our enemy. Were it not so, it would not conceal itself from us. Even if it does not seek our utter destruction, it surely dreams—at the very least—of our enslavement. But how? We labor under the illusion that a nation can be vanquished only through the force of arms. This is an error. Alongside the wounds that draw blood from the veins, there exist others—more debilitating still: those that draw blood from the soul. Where resides the soul of a people? In its traditions. It is within its traditions that the true wellsprings of its life are found. A nation is akin to a forest. Just as the trees that comprise it...

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Just as trees, through their roots, seek out the humus accumulated in the soil by the generations of leaves that have fallen with every autumn season, so too does a people live off the moral humus formed by the virtues, acts of heroism, aspirations, sufferings, and hopes of the generations which—having fallen, one after another—have in turn strewn the centuries. From these virtues, these acts of heroism, these aspirations, these sufferings, and these hopes, an ideal has been constituted—the national ideal. Every people possesses its own; it finds it within its tradition. There lies the sap elaborated by the vanished generations—the nourishment prepared by them for the generations yet to come—such that each of the latter exists only by virtue of the former. It is, therefore, by delving through its memories into these age-old traditions—beneath the layers of the dead generations—that the living generation of a people can discover the source from which its own life must be nourished. Undoubtedly, this living generation also needs to breathe in the currents of ideas drifting across its skies, just as the foliage of trees needs to inhale the vital elements of the air whose gentle caress stirs their leaves. Yet, it cannot do without its traditions. These are indispensable to it—indispensable to such a degree that, to kill the soul of a people—and that people itself—one need only sever all communication between the dead generations and the living one; that is to say, one need only erase its traditions

from its memory, instilling in it instead contempt and hatred for them—just as, to kill a tree, one need only sever the roots that convey its life-giving sap.

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Now, anyone who examines the facts of our contemporary history can convince themselves that an immense and ceaseless effort has been pursued for one hundred and sixty years to kill the French soul by the method we have just indicated—that is to say, by detaching it from its traditions, by making it forget them, and by instilling within it hatred and contempt for them.

This French soul had as its constituent elements—as its sources of nourishment and life—two great convictions, two concepts that served as its foundation: two traditions, one political and the other religious. It is against these sources of life that an uninterrupted effort has been waged ever since the Occult Power succeeded in permanently implanting Freemasonry in our midst. For one hundred and sixty years, a ruthless axe, wielded by an invisible woodcutter, has relentlessly hacked away at the roots of the old French tree. Nay, more! Thanks to the lie concealed beneath the words *progress*, *truth*, *reason*, *equality*, and *revolutionary fraternity*, the generations that have succeeded one another since this furious assault began have actually rejoiced at the blows thus dealt—much like leaves that would madly congratulate themselves upon seeing the very roots to which they owe their life being severed. The unknown woodcutter who thus strikes ceaselessly at the traditions of our race is the Occult Power; the axe he employs is Freemasonry.

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The Uninterrupted Effort Against French Traditions.

This begins with Voltaire and the Encyclopedist school, whose propaganda was organized along Masonic lines—as is evident from the correspondence of the "Philosopher of Ferney." Anti-traditionalist propaganda: such is its essential character. Through it, destructive ferments were cast into eighteenth-century society. The Occult Power strove to undermine the reverence for tradition in every mind, so that, on the day traditional institutions came under attack, public opinion would remain indifferent. When it sensed that the hour for action had arrived, it undertook a twofold effort: it incited the basest elements of the populace to attack the institutions, while simultaneously disorganizing the army to prevent it from defending them. We are well aware of the propaganda campaign conducted on the eve of the Revolution—particularly within the French Guards—just as a similar campaign is currently being waged within our own regiments. Officers and soldiers alike were conditioned to hold in ridicule the very things they were sworn to guard, even as the "apaches" of that era were being marshaled for the assault. It was in this manner that the success of the revolutionary effort was ensured. The action itself—much like the preparation that preceded it—was directed entirely, as we have demonstrated, against the two great traditions (political and religious) of our race. Thus far, then, there can be no doubt: it is indeed a war against the dual traditionalism of France that is being waged. We shall now see that this has remained the case, without interruption, right up to the present day.

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Amidst the revolutionary convulsions, the robustness of the French temperament manifested itself through that prodigious surge of nationalism which made us the victors of Europe. A man then emerged—one whose military faculties were precisely suited to the exigencies facing this racial nationalism, which revolutionary propaganda had brought to the very brink of ruin.

The man swept the nation along. The nation bore the man aloft. Both, in their formidable momentum, momentarily escaped the Occult Power. At the moment of Bonaparte’s appearance,

the two national traditions lay prostrate. The Occult Power—sensing the muffled rumbling of the race’s instinct for self-preservation rising against the destruction it had wrought—then took the course, as we have seen, of siding with the hero born of the Revolution. And this, once again, was the side opposite to that upon which our traditions stood. The man of war was, at the same time, a statesman. He grasped the necessities by which the existence of a nation is governed. He restored the religious tradition, while simultaneously attempting to bring its representatives to heel. Because of this attempt at domestication, the Occult Power allowed him to proceed. But then—the revolutionary general, now become Emperor, sought to found a dynasty. Was a new political traditionalism, then, to be buttressed by religious traditionalism? The Occult Power could not tolerate such a thing; and it is from that very moment that it began to work toward Napoleon’s overthrow.

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The undertaking could not proceed alone. To overthrow the military titan, the hidden power needed the coalition of all Europe. On the other hand, it was obliged to yield to France's need for rest, a need which, moreover, coincided with certain general European necessities. It could not oppose the restoration of the throne, under whose protection both the old political and religious traditionalism would be reborn. It therefore gained nothing from Napoleon's fall; on the contrary. All the work accomplished had to be redone, since the two traditions of the French soul were revived. The national tree would sink its roots back into the soil. It was saved! It would be, if the terrible woodcutter had not returned to his work and begun to silently attack French traditions again, in the secrecy of secret societies. He divided the labor. He first attacks political traditionalism, well aware that he can do nothing against the former as long as the latter persists. He relentlessly attacks it for thirty years, with the hypocrisy we have seen. In the meantime, he risks the effort of 1830. But he senses that he cannot so soon overturn the monarchical tradition to which France had sincerely returned. He confines himself to destroying the dynastic order by substituting the junior branch of the royal family for the senior branch. The tree is not yet felled. But it is shaken. The rest will happen later. In the meantime, seeds of division are thus sown among those who, in the future, will remain faithful to the traditional monarchical institution. Thanks to

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This will make them easier to defeat. In 1848, the Occult Power can finally overthrow this institution, which represents French political tradition.

In its place, it manages to re-establish a Republic. It then finds itself face to face with religious traditionalism, which is worried. Having rid itself of the other, it will be able to turn all its efforts against the latter.

It has already begun to attack it, not only in France, but everywhere the Catholic religion is practiced, and particularly where the papal see is located, in Italy. The High Venetian Republic has been established. The Occult Power begins by ensuring itself against any possible return of French political traditionalism. To this end, it destroys the Republic of 1848 and puts an Empire in its place. A wise calculation; for whoever is given power will have every interest in defending it against those who have just been driven out.

Therefore, the hidden power can be sure that it will be employed in this endeavor.

Confident on this point, it proposes as its general plan the gradual weakening of Catholic states in favor of Protestant states. This is why domination of Germany is wrested from Catholic Austria and secured for Protestant Prussia. At the same time, an effort is made directly against the temporal power of the head of the Church. The idea of Italian unity is put forward to undermine the Papacy; and this is for the benefit of a Masonic monarchy, just as the second em-

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...the Empire was established in France for the benefit of a Carbonaro, in opposition to the representatives of political traditionalism. It was at this juncture that Napoleon III was called upon to contribute to the effort being waged in Italy against Catholic traditionalism. The Emperor was willing to work toward the realization of Italian unity, but he hesitated to abandon the Papacy. This hesitation constituted a revolt in favor of religious traditionalism. And at what moment did it occur? Precisely at the moment when—following the birth of the Imperial Prince—a new form of political traditionalism could be established in France. From that instant on, the condemnation of the Second Empire was sealed—just as that of the First Empire had been, under identical circumstances. Moreover, a whole series of assaults—conducted with as much patience as perfidy—had already been launched domestically against religious traditionalism. An anti-Catholic climate of opinion had been successfully re-established—a foundation upon which the "Occult Power" could henceforth rely. The mindset thus cultivated gave rise to the hope that a Third Republic would no longer be imbued with Catholicism, as the Second Republic had been. The Occult Power thereupon set about preparing for the advent of this Third Republic and orchestrating its substitution for the Empire.
It was while this work was underway that the cataclysmic events of 1870–71 suddenly erupted. As we have previously noted, Bismarck’s political genius hastened the hour in the realm of foreign affairs, just as Rochefort’s biting irony did in the realm of domestic politics. The consequence of this overly rapid march of events was that France—once again thrown into turmoil—very nearly slipped from the grasp of Freemasonry and the...

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The Occult Power, through the return to political and religious traditionalism so powerfully signaled by the elections of 1871. We know how its hopes were betrayed, and its efforts annihilated, as a result of the divisions that erupted among Legitimists, Orléanists, and Bonapartists. It is thanks to these divisions that unfortunate France was once again seized by the Occult Power and Freemasonry. Political traditionalism was struck down in 1873 and 1877; and since that moment, we have witnessed the unfolding vicissitudes of the struggle—undertaken and conducted ever since with complete impunity—against religious traditionalism.
Thus, for one hundred and fifty years, it has always been the same course, inflexibly pursued toward the same goal; always the same axe-strokes from the tireless and invisible woodcutter, aimed at the destruction in France of that double root of the French tree: political traditionalism and religious traditionalism—roots which the Occult Power has, thus far, left unassailed in our rival Protestant states: England and Germany. And it is also always the same method, the same hypocrisy, always the same perfidious lies designed to conceal from the country the truth regarding the plan being followed—revealing it to the nation... only *after* the fact.
This plan was once denied. It is no longer. One of the two traditionalisms is dead, and the other is dying—or so it is believed. Therefore, it is deemed pointless to go to the trouble of lying any longer in the face of the latter. And that is why, in 1902, the song of triumph rang out from the woodcutter’s assistant, Bro.*. Delpech:

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"The triumph of the Galilean has lasted twenty centuries. He, too, is dying. The mysterious voice which, in days gone by, upon the mountains of Epirus, announced the death of Pan, today announces the end of the deceitful God who had promised an era of justice and peace to those who would believe in Him. The illusion has lasted a very long time. He, too—the lying God—is vanishing; he departs to rejoin, in the dust of the ages, the other divinities of India and Egypt, of Greece and Rome, who beheld so many deluded creatures prostrate themselves at the foot of their altars. Freemasons, it pleases us to note that we are not strangers to this ruin of false prophets. From a political standpoint, Freemasons have

varied...; but, at all times, Freemasonry has stood firm on this principle: War on all superstitions; war on all fanaticisms." Let us take careful note of the expression employed by Bro. Delpech: *the religion of the Galilean*. Initially, there had been talk only of a war against clericalism. Next came the admission of a war against Catholicism. In 1902—thanks to the infectious fervor of the Masonic banquet at the conclusion of which Bro. Delpech delivered his address—the subject at hand is "the religion of the Galilean." We are being informed—perhaps imprudently so—that the target is not merely Catholicism, but Christianity in its entirety. Has the Occult Power, then, merely leaned upon Protestantism—has it favored Protestant nations thus far—solely to serve the needs of its own cause? Does it reserve for itself the right to proceed to their destruction once it has secured the first...?

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...part of its task: the ruin of Catholicism and of Catholic nations?
We shall examine this question in due course. We can, at the very least, note right now that Brother Delpech's victory chant—alongside his admission—still contained a lie (doubtless so as not to fall out of the habit). "Freemasonry," says Brother Delpech, "has always stood firm on this principle: war against all superstitions, against all forms of fanaticism." This is false. There exists a "superstition," a "fanaticism," that Freemasonry has never fought: namely, Jewish "superstition" and "fanaticism." For Israel, against the "Galilean"! Such is the formula that best summarizes the Masonic enterprise.
No room for doubt remains, therefore. The war that the Occult Power has ceaselessly waged in France—through the intermediary of Freemasonry—is neither a war against "superstition" nor against "fanaticism" (nor even against "personal rule," since it has availed itself of the latter whenever it deemed it in its own interest); rather, it is a war against a twofold traditionalism—a war against the twin roots of our nation. It is to bring about the extinction of this twofold traditionalism—and for that reason alone—that all the revolutions carried out in France over the past century were organized: revolutions effected *in* France, but not *by* France. It is in this light that we can explain the successive collapses of governments—monarchies giving way to empires, empires to republics, republics to monarchies—catastrophes the sheer multiplicity of which would otherwise be utterly incomprehensible.

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if an invisible history is not unfolding beneath our history, but which can be explained if we accept the plan for the destruction of France through the annihilation of its dual tradition.

With this guiding idea, as we have said, all the apparent inconsistencies of our contemporary history cease to be inconsistencies. On the contrary, they follow one another with a logic that links them all, from the first to the last, however contradictory their appearances may be. After having observed the impossibility of eradicating, in 1793, the dual root of French traditionalism, the occult Power applied itself, for a whole century, to imparting successive shocks to it until its final collapse ensued. We are currently experiencing what he imagines to be the supreme rescue, and which it would indeed be if we did not finally become aware of the reality that has been so perfidiously concealed from us and if we did not all begin to educate ourselves about it, one another.

THE ANTINATIONAL EFFORT
FOLLOWING THE ANTITRADITIONALIST EFFORT.
The time has come to make certain remarks that we have reserved until now, and which will further support this point of view.

It should be noted that, in the circumstances where the occult Power was master in France through Freemasonry, it did not merely make common cause with those destroyers who, under

the pretext of reason-

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...of reason, progress, and civilization—directed their attacks exclusively against religious and political traditionalism. He also allied himself with those who, obeying other impulses, attacked the entire social order. Was this a necessity to secure allies, one might ask? But no. That cannot be the explanation, for we have seen him persist in this course even when he was victorious—even when he was all-powerful. Moreover, among the Catholics against whom Freemasonry has ceaselessly marched for a century and a half—even when it gave no outward sign of doing so—and upon whom it currently tramples; among these Catholics, we say, a great number have been—without realizing the source of their affliction—so demoralized by its perfidiously corrupting propaganda, and reduced to such a state of moral and spiritual enervation, that were their tormentor merely to loosen the noose he has placed around their necks, they would proclaim him a benefactor. Given the character of the good French people—so easily led—it would suffice for Freemasonry, now that it holds power (and despite all the lies, all the acts of spoliation, and all the crimes it has committed), simply to administer public affairs as they ought to be administered, to rally behind itself the vast majority of the indolent, the oblivious, and the weary. Thus, for a long time now, it has had no need to seek out allies among the destroyers and the anarchists. No self-interest compelled it to do so. Quite the contrary. Since it is the *beata possidens*—the secure possessor—it is against *it* that the cohort of frenzied radicals should, by rights, have been directing its attacks for the past twenty years. It is against *them*...

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that it should have marched. Why did it persist in making common cause with the enemies of this social order, of which it now holds the guardianship and profits? And how is it that they have remained so faithfully attached to it?

That's not all. A new fact has occurred in our time that also demands explanation and that, in itself, would suffice to necessitate a review of the case brought by the Occult Power and by Freemasonry against French traditions, in the name of so-called great principles.

Indeed, in 1793, all of France was nationalist and patriotic. Freemasonry used and abused this nationalism and patriotism. It was by invoking it that it perpetrated its destruction and assassinations. It was thus able to give the impression that it was itself nationalist and patriotic, and it applied itself to this as much as it could. But a step forward has been taken today, and it is in a strange way, in an unexpected direction for people who, for a hundred years, have claimed to be heirs to the nationalist fervor of 1792. An extraordinary spectacle is indeed unfolding before us. Political traditionalism is on its knees. Therefore, alliances are no longer needed to destroy it. The same is true of religious traditionalism, which no longer counts in the minds of those in power. A way has been found to deceive the spirit of Catholic resistance, which was feared to be momentarily awakened during the inventory process. This spirit of resistance is dormant once more. And here is what clearly proves to us that the destruction of these two traditions—

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...nationalisms was not the ultimate goal—that it was merely a means: the demolition of all concepts of order, respect, and social discipline is now underway. They go even further. For the very idea of the Fatherland is, in turn, under direct attack—and not merely the idea, but the reality itself. This assault is being prosecuted with unforeseen ferocity, from every quarter, and through every conceivable method simultaneously. Agitators address the populace, attempting to persuade them that the concept of the Fatherland is a relic of the past—fit only to be consigned to the national attic. Concurrently, government officials—specifically those ministers charged with safeguarding the Navy and the

Army—stand idly by as both institutions are dismantled. They allow the arsenals to fall into ruin. They seem to take a perverse pleasure in watching the country’s entire defensive apparatus disintegrate from top to bottom. Some actively assist in this process to the best of their ability—some by fostering a climate of denunciation within the military ranks; others by allowing anti-patriotic and anarchic propaganda to infiltrate the barracks—concealing this infiltration, denying it when necessary, or taking against it only the bare minimum of measures required to hoodwink the nation. Is there a link between these theoreticians of anti-patriotism and the ministers of whom we speak? Yes. And where is this link established? Within Freemasonry. Thalamas and Hervé are Freemasons, as are the majority of these ministers responsible for this systemic breakdown. It is within the Masonic lodges that these ministers find their base of support; and it is likewise within those lodges that the propagandists secure the means to disseminate their message. And lest we harbor any illusions regarding the dangers arising...

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For France under Masonic domination, the following occurred: at the very moment when, thanks to ministers carrying out Masonic agendas, the work of military and naval disorganization was nearly complete, and when, consequently, our crushing defeat in the event of conflict was probable, at that very moment, another minister, the Minister of Foreign Affairs, also a Freemason, was almost forcing us into war with Germany.
This is no longer a question of Catholicism; it is no longer a question of monarchy, it seems to me; it is a question of something else.
This crucial fact must be emphasized. We are not accusing Ministers André, Berteaux, Pelletan, and Delcassé, to name only these, of having consciously and knowingly worked toward the destruction of France. No. We are reasoning as it should be. We believe that Andrée and Pelletan, one a narrow-minded fanatic, the other an ardent bohemian, both ignorant of laws and social necessities, simply obeyed their natural inclinations, while Berteaux and Delcassé were quite simply dominated by their pride or ambition. No thought of treason in them; simply flaws or inclinations that the Occult Power knows how to exploit for its own ends. It is this Power that has chosen all our ministers for the past twenty-five years. We have proof of this in the fact that, in the last quarter of a century, we have only had ministries in which a Masonic majority has always been found. This is obviously not by chance. The Occult Power, which can impose

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Masonic majorities in the ministries can just as easily impose whomever he pleases. It was therefore he who, at the time he saw fit, gave us Pelletan, André, Berteaux, and Delcassé.

He placed Pelletan at the Navy. Who else could better disorganize our fleets and arsenals without arousing suspicion of premeditated treason? Whatever such a minister did, shouldn't we assume it was the vain and unconscious bohemian acting as his nature dictated? Pelletan was thus a magnificent cover for the occult Power.

The same is true of André. Again, what a judicious choice for the work to be accomplished! What is this work? The handing over of the army's command to Freemasonry. The plan is detailed throughout a Masonic pamphlet, the main extracts of which were published in the anti-Masonic newspaper La Bastille in January 1906. This plan comprised three parts: the selection of officers, wrested from the military ranking commissions and reserved for the Ministry of War; the substitution of civilian ministers for generals; and the collaboration, imposed on these civilian ministers, of men designated by the lodges, to draw up the promotion lists.
All of this, as can be seen, is contrived, premeditated, meticulously prepared, and organized.
The execution is no less skillful.
Gallifîet is asked to remove the selection of officers from the ranking commissions and

assign it to the minister—that is to say, to himself! Being

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Given his character, it was known that he could not hesitate. Furthermore, it could be assumed that, since the measure was taken by him, it would not provoke too much of a reaction.

Once the reform was accomplished, Masonic denunciation had to be introduced into the army. Without this, what could be the point of this reform? If the minister based promotions on service records, the army would never belong to Freemasonry, for the simple reason that those nominated would be those with the strongest military spirit, and the military spirit is incompatible with the Masonic spirit. The hidden Power had a completely different idea. It wanted only those most devoid of this military spirit—which had to be killed and replaced by the Masonic spirit—to reach the top of the hierarchy.
General de Gallifiet was clearly not the man for such a task. And that is why, once he had given what was expected of him, they made sure he left. No one was more suitable for organizing Masonic denunciation within the army than André. From this point of view, he was an admirable individual. He possessed the Masonic spirit in all its purity; and, besides, he was not a Freemason, or at least his adversaries had no certain proof of his affiliation. Freemasonry, therefore, could not be compromised by him, it seemed. If the plot were ever discovered, all the responsibility would fall on the minister alone.

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...qualities. But one cannot foresee everything! Rest assured, no one bluntly told André exactly what was afoot. It was merely suggested to him that there was an urgent need to "de-clericalize" the army—and that, to achieve this result, it was essential that he—as Minister of War, now vested with complete freedom and authority in the selection of officers—be furnished with reliable, well-sourced intelligence regarding those very officers. This was playing directly to André’s weakness. De-clericalization! To him, it must have seemed a sacred mission! To fulfill it, he entered the Ministry with unbridled enthusiasm—convinced that he would remain there indefinitely—and consequently declared that he would leave only "feet first." And it was with this same enthusiasm that he set about organizing the system of dossiers. For, indeed, he who wills the end must also will the means.
Now, the end—the objective proposed to him, namely de-clericalization—was something he *did* desire. Therefore, he was bound to desire the dossier system as well. It was his mission to organize it. Moreover, this task was by no means repugnant to his own hateful and vindictive nature—a nature already chafing under what he perceived as the undeserved setbacks of his career, and the injustices of which he claimed to have been a victim—injustices he attributed precisely to the intelligence reports filed by those who, out of jealousy, did not share his views. He was now going to pay them back in kind—and do so, moreover, for the sake of what he was told constituted the very salvation of the Republic. A pious undertaking—and one that, at the same time, offered sweet balm to his grudges! The choice of André, then, was the choice of a man who suited the situation to perfection—who adapted to it with consummate ease, just as...

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...the choice of Waldeck-Rousseau to push through the law against religious congregations; just as was the choice of Combes to enforce that law; and the choice of Clemenceau for the work that remains to be done. Chance does not orchestrate such moves! When André had completed the task required of him—when he had worn himself out, sullied his reputation, and brought dishonor upon himself in the process—Berteaux was appointed as his successor. And this accession finally fulfilled the desire of the Occult Power to place, at the head of the army, a civilian Freemason rather than a general. Thanks to the maneuver involving the abolition of the classification commissions—a maneuver which, by the very timing of its

execution, demonstrates the foresight of the occult force that directs everything—it is this civilian Freemason who now finally holds in his hands—he, the inexperienced and, consequently, incompetent one—the power to select officers. This civilian Freemason is ambitious. He did not attain the office of Minister of War through personal merit, for he is a man of very ordinary caliber; nor through professional competence, for he has spent his entire life executing financial settlements on the Stock Exchange and drawing up liquidation accounts. Such a background hardly predisposes a man to the command of armies. Yet, his arrival at the Ministry of War had been foreseen—indeed, long foretold—both by the man himself and by other Freemasons. He was, therefore, a designated choice. It was Freemasonry that hoisted him into that position. He himself could not possibly deny it. It is solely through that organization that he can hope to climb any higher... Thus, it holds him in its grip. And if it holds him, then it is the organization—and not the man himself—that, in reality, controls the selection of officers; in other words, the Occult Power is finally—just as it intended—the master of our army.

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Let us now turn to Delcassé. Here is yet another man about whom one might wonder, from the standpoint of national interest, what made him suitable for foreign affairs and, above all, for remaining there for so long. But on the other hand, from the standpoint of the occult Power, he,
also, was the man specifically chosen.
The occult Power is particularly Anglophile. At least, it has been until now. We can deduce this from the fact that Freemasonry, made in its image and to serve its aims, is so to an extreme degree. It has often proven this, especially in the last twenty years. At the time of the South African War, for example, when the conscience of all Europe was for the Boers, it alone sided with the English; it said so; it printed it. She who claims everywhere and always to be the champion of the freedom of peoples, she who declares herself a republican, she sided with the English monarchy against the sister Protestant republics of South Africa, with the invading people against the invaded people. Similarly, in the war that pitted the Russian people, our ally, against the Japanese people, allied with the English, French Freemasonry, despite the treaties that bound France, never ceased for a moment to violently demonstrate its sympathy for the nation allied with England and its hatred for the nation allied with France. Finally, another conclusive proof is that provided to us concerning the Anglo-German dispute. For thirty years, Freemasonry has applied itself—

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It was designed to lull the spirit of revenge in France regarding the Alsace-Lorraine question. As long as it concerned only the French cause, it never ceased to cry out: No war with Germany! Peace at any price! Later, it had its followers preach pacifism, then humanitarianism, and finally, some of them, anti-patriotism. Then came the Moroccan incident, which was merely a smokescreen. It was no longer the French cause that was at issue here, but the English cause. And so, French Freemasonry is showing itself ready to force France to draw its sword! Now, Delcassé, too, is a staunch Anglophile. He was given to us as minister precisely when England was marching against the Transvaal, at the very moment when, consequently, she needed a man at the French Ministry of Foreign Affairs whose sentiments she could trust, and who, under no pretext, would consent to create any difficulties for her. Delcassé is known to be stubborn and, moreover, quick-tempered. Nothing could be easier, therefore, than to force him to act abruptly when the time is deemed right. The four ministers we have just mentioned never intended to betray France; that much is clear. They would have abhorred such an act; that much is obvious. They only ever obeyed the impulses of their nature; that is indisputable. But then, a truly curious, extraordinary thing! It happens that, through the interplay of these four men's impulses, the following situation is created: our navy is disorganized; our army, where the in-

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...discipline and denunciation have been introduced, is weakened, just like the Navy; both are in the hands of Freemasonry, and both are headed by Freemasons who are not career professionals—and are, consequently, incompetents; or, given their positions, simply unqualified. And, at this very moment, the political situation is becoming entangled due to the actions of the Freemason serving as Minister of Foreign Affairs, and war is on the very brink of being declared—much in the same way that the Franco-German War of 1870 erupted after the opposition of that era—itself Masonic—had opposed the new military organization proposed by Marshal Niel, thereby leaving France in a state of inferiority. Could mere chance, after years of preparation, bring about such strange conjunctions of events? No. If it is not chance, then it must be Freemasonry—since it is to that body that we owe the four ministers in question. And if it is Freemasonry, does this institution, then, concern itself with more than just the destruction of our political and religious traditions? It becomes abundantly clear that an occult Power is driving it toward something else entirely. Let us not lose sight of the fact that, while these four ministers—these four hypnotized Freemasons—marched in lockstep (as if their efforts were being coordinated by a higher will) to steer us into such a terrifyingly critical situation, another force was simultaneously at work.

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even within the country, and corresponded perfectly to the movement taking place in the three ministries of War, the Navy, and Foreign Affairs. This is the anti-militarist propaganda we were just talking about. One fine day, a man, unknown until then, wrote that the flag was a rag fit only to be buried under a pile of manure. Who then gave him sudden notoriety? Who allowed this notoriety to benefit the doctrine he preached? — Freemasonry. Who paid for the first publications that this new preacher, Hervé, could not produce? — A pamphlet of France, as its Worshipful Master spontaneously confessed before a jury. Furthermore, who recruited those teachers willing to participate in this anti-patriotic work? Who organizes the groups in which anti-militarist doctrines are presented to them, not only as truths necessary to spread, but also and above all as the most likely to ensure their advancement?—Freemasonry! Always Freemasonry! It is Freemasonry that creates the teachers' associations, that gives voice in its lodges to the orators of humanitarianism and anti-patriotism, as evidenced by the agendas of the "meetings" published by the Weekly Bulletin of Masonic Works. So, here we are. At every level of the social ladder, a gigantic effort is being attempted everywhere at once against France. It is being pursued simultaneously in the army and the navy by the disorganized ministers—

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and, in the form of propaganda among the masses, through lectures, books, pamphlets, newspapers, songs, and also through the education given to children who will be the men of tomorrow.

Mr. Maurice Talmeyr has proven that a plot is being organized to demoralize France. An entire system of regulations, including a new morality police, which could be called the moral destruction police, was based on a report presented to the Paris City Council by a Freemason councilor. According to these new regulations, the police must not be concerned with morality; they must be neutral; neutral, that is to say, indifferent to what had previously been considered immoral. At the same time, all the opportunities for corruption are offered by the same regulations to mothers. The family itself is even declared to be abolished. The official report we are discussing praises ancient societies in which prostitution was honored... At school, childhood is being attacked. "Modesty must be torn from the souls of children." In the streets, infamous pamphlets are distributed in Paris and the provinces, and it is to very young men and women that the distributors address themselves. In short, they want to destroy in our society all the sentiments that Christianity had cultivated to elevate humanity; they are taking every measure to ensure that the French nation becomes a herd of beasts unaware of good and evil, who will watch

with indifference as they pass by.

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...the Soleillands (Albert Soleilland (1881–1920) was a French carpenter whose 1907 trial for the rape and murder of 11-year-old Marthe Erbelding in Paris ignited massive public outrage.) —the very sort whom the Presidents of future Republics will place on the public payroll. The objective is openly avowed! And this effort—it is, as always, Freemasonry that organizes it. It supplies the theoreticians, the propagandists—and also the implementers: that is to say, the ministers, the administrators, and the school principals. It creates the groups through which individual wills are coordinated. It lends its temples as venues for lectures on "free motherhood." It publishes these lectures whenever necessary. It contributes its own funds—or rather, funds provided by who knows whom... What further proof do we need? One thing is now manifest: political and religious anti-traditionalism is not the sole objective toward which Freemasonry strives. Another doctrine now overlays the anti-traditionalist teachings it has imparted to us for the past one hundred and fifty years. It serves as the keystone of the entire edifice; and this doctrine is one that aims directly at the destruction of France.
It was to reach this very end that the paths we know so well were trodden—paths we were told represented truth, light, and justice. And the course of action pursued was entirely logical! Would Catholics or Monarchists ever have consented to carry out the anti-patriotic work performed by the likes of André, Berteaux, Delcassé, Hervé, Jaurès, and Thalamas? Obviously not. Consequently, an occult Power bent on the destruction of France—and endowed with the gift of foresight—had first to dismantle religious and political traditionalism within the minds of the French people, whom it sought to transform into anti-French elements.

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Unconscious at first, conscious thereafter. To arrive at the latter, it was necessarily requisite to pass through the former. Political anti-traditionalism was one stage; religious anti-traditionalism was another. And both were indispensable for advancing toward the ultimate goal. This is how one explains the sustained effort waged for a century and a half against French traditionalism—an effort which, absent this ultimate outcome, would lie utterly beyond the bounds of reason: Our traditions were being killed solely to assassinate France.
Once again, this was logical. For when one desires a people to live, one does not destroy the very sources of its life. One does not hatefully assail its memories. Even in those instances where it becomes necessary to choose among the various paths that the future may open up, one does so with the respect one owes to oneself—and owes even more to the ancestors through whom one exists; one piously contemplates the modifications of which those traditions are susceptible—the very traditions by means of which they built that which they have handed down to us. One strives not to kill the past, nor to dishonor it, but rather to link it to the new conditions that may arise from the changing epochs of nations.
If, conversely, one desires a people to die, nothing could be more logical than to strike it precisely where the very sources of its life reside. But in that case, what a somber light is cast upon our history by the guiding principle we have just set forth—a principle that so naturally explains so many upheavals which, without it, would remain inexplicable! Do things not come into sharp focus with a terrifying...

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How, in this gathering of elements of the dark tragedy of which we are both actors and victims, is it not singularly impressive, this march of Freemasonry, installed in the midst of a people whose eyes it begins by closing and whose reason it intoxicates; then which suppresses, one after the other, all the organs of our national life, attacking first those whose disappearance the occult Power feels most urgent to it: the Monarchy, the national

political tradition, the force that maintained cohesion in the social body, that coordinated efforts for defense; then Catholicism, the moral force that gave souls the spring without which the best organization remains useless, like a machine, even the most perfected, in which there is no steam. With these preliminary destructions accomplished, the soul of the country asleep, if not destroyed, and its members either disjointed or paralyzed, reduced to defensive impotence, the occult Power successively attacks the now unsupported ideas of property, family, and morality, which, in the absence of traditional institutions and fundamental principles previously annihilated, would still distinguish man from beast. It wants this last distinction erased, and it pursues this goal relentlessly, proclaiming that it is working for enlightenment, justice, civilization, and progress! Finally, it attacks the national idea itself, in the same way it has attacked all the others, that is to say, by surreptitiously spreading, through fraud and lies, within its lodges, and from there into into the profane world

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...sows the ideas it deems necessary to fanatize some and to stupefy others—doing so in such a way that those who would wish to preserve France become, despite their impotent desire, the unwitting collaborators—or at the very least the passive instruments—of those who, under the pretext of perfecting everything, are bent on destroying everything.
And, at this very moment, a spectacle unfolds before us that places squarely before our eyes the synthesis of the method employed by the perfidious Occult Power ever since Freemasonry came into existence: Observe, indeed, those Freemasons whom we recognize as such. While some among them strive relentlessly to annihilate—or at least to weaken, insofar as is possible—the sentiment of patriotism within people's souls, others—under the influence of the narcotics used to lull them into slumber—dream aloud of that which was so dear to the ancestors whose blood flows in their veins; and, amidst our political assemblies, in their unconscious delirium, they clamor: "Fatherland! Fatherland! Fatherland!"... just as, from 1815 to 1848, while certain Freemasons were dismantling the monarchy, others were shouting: "Long live the King! Long live the King! Long live the King!" Thus, for the past one hundred and fifty years, it is no longer we who have been writing our own history; rather, it is an invisible hand—the hand of the Occult Power. And this history is the story of our perdition, brought about by our renunciation of all our traditions. It is by this means that the Occult Power has resolved to destroy us: by turning us into the very architects of our own ruin.

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We march toward the abyss without realizing that we are being led there. We head there blindly, like a herd jostling to exit the barn. Our souls, deprived of their former ideal, have been lowered toward matter—just as the heads of beasts are lowered toward the ground. We strike up songs of triumph even as our masked guide leads us toward annihilation; and, in the dizzying whirl of so-called "progressive" ideas—the very poison that is killing us—we proclaim ourselves the foremost people in the world, at the very moment we lift our foot over the pit into whose gaping void will fall, alas! everything that once was France. Some few realize the truth; yet they deem themselves powerless. They have convinced themselves that our race is irremediably lost—because it is old, they reason, and has reached the natural end of its life span. They fail to grasp that it is merely being poisoned—locked in a struggle with an assassin: the Occult Power—from whose stranglehold it could yet be torn free... *if only we knew.*
To know! To know! That, then, is the crux of the matter for our unhappy country. To know where the Occult Power resides, and where to seize it! To know how it administers its poison, so that we may thwart it.

Is this possible? – Yes.

But that requires a separate demonstration.

THE END.